



T V V O T R E A T I -
ses of the comforting of
an afflicted conscience, writ-
ten by M. Richard Green-
ham, with certaine Epistles of the
same argument.

Heereunto are added two
Sermons, with certaine
graue and wise counsellis
and answeres of the same
Author and argument.



Imprinted at London by Richard Bradocke, for Robert
Dexter, and are to be sold at the signe of the
Brazen Serpent in Pauls Churchyard,

1598.

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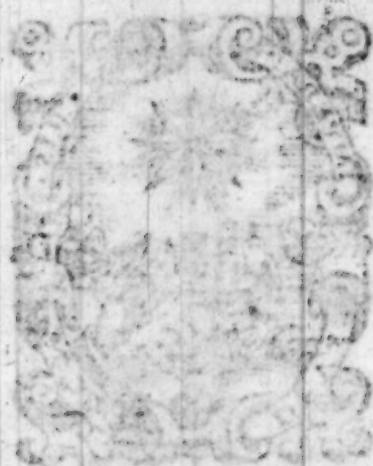
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Printed at London by John Smith, for the
author, and are to be sold at the sign of the
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1722

To the right worshipfull S.

Drue Drurie Knight, H. C. wist-

eth increase of all heauen-

lie vertues.


IT hath been the continual practise
(Right worshipfull) of the most
faithfull stewards & dispensers of
the misteries of God; not only to
spende the time of their pilgrimage, in planting
and watering those partes of Gods vineyarde,
wherewithall it hath pleased him to charge
them for the present, but also (as much as in
them lay) to helpe, and set forward the growth
of them, even vnto the day of their perfection.
Amongst many other, our present author M.
Richard Greenham, may bet set with the for-
wardest in this ranke. A man, into whose prai-
ses if I should enter, I should eyther be iniuri-
ous to his desert, or tedious, especially vnto you,
in whose memory he doth yet most lively re-
maine. But amongst many excellent gifts
which were so plentyfully powred out vpon this
man of God, not any one did more shine, either
to the glory of God, or his comendation amōg
men, then that especial gift he had to the raising
up of the consciences of those who fro the sense of
their infirmities were discouraged & cast down.
And lest this extraordinary gift, should with his

The Epistle Dedicatorye.

Ascease die in the graue with him, he left in writing vnto vs, among many things, something also of that argument, which after his death, with more speed then diligence was sent vnto the presse. The same now being brought vnto me to be prepared for the second impression; the comon good of those, who frō these holy labours might raise vnto them selues a souerayne cōfort for their oppressed consciences; as also the reuerent regard I had vnto the blessed memory of the deceased Author, incouraged, or rather enforced me to looke more carefully vnto it, and finding the former edition very defectiue, to indeauour the correction of it, which is thus as you see obtained, & the volume thus far increased by such written coppies of the like argumēt, as were ministred vnto me. All which, I am imboldened to present vnto your W. fauour & protection; partly for the unfained loue you bare vnto the roote frō whence they sprang, & partly also for that interest you had in them by the former dedication. May it please your worship therfore to accept thē, as the poore remainder of that hope, which in the Authors life time promised more vnto vs, then the Lorde hath thought vs worthy to enioy. Thus cōmending your W. and yours to the tuition of the almighty, I humbly take my leaue.

Your worships in all duty to commande. H. C.

To the Reader.

 **V**R life, saith the Apostle, is a warfare,
& euery day we are more or lesse to in-
couëter with our aduersary. And therefore
is the Church of God vpon earth called Militant,
because the members thereof are prest soldgiers, sta-
ding continually vpon their garde, knowinge,
that their enemy is an olde wily Serpent, and a
fierce rauenous Lion, continually seeking whom
he may deuoure. But amongst many snares he
bath laide to intrappe the soule of man, eyther
presuming too much of himselfe, or deroga-
ting too much from the graces of the spirit in
him, this is not the meanest, that he laboureth,
to deuide the kingdome against it selfe, and to
use men as his instrumentes for their owne
destruction. For well he knowes, that where
cumming in his owne likenes, he should seeme
odious and be valiently resisted; the re, masked
vnder a vayle of humilitie, he may more secretly
incroch vpon the fearful spirit; & if the Lord doth
not put the bitt into his mouth, to curbe him
with, he may at length display his banners in
the heart. But we haue a valiant leader, let vs
sticke vnto him, euen Iesus Christ the righte-
ous, who is a Serpent also list vp in the wildernes
to cure all whose hearts are scorched with the
venemous heat of the fire serpent; who is a
Lion of the Tribe of Iuda, a mightie prince, and
the king of peace, who shall subdue all thinges
vnder him that he may be all in all. I might here
enter into a large discourse, but in this argumēt

To the Reader:

this present booke is so copious, as I doubt
(gentle Reader) whether thou shalt finde any
want; much lesse of that which I am able to af-
forde thee. Onely it had beene to be wished
the Author of these Treatises, had himselfe sur-
uiued to the publishing of them, that the same
might haue come more full & perfect into thy
handes. But since it hath pleased the Lord, for
cause best knowne vnto himselfe, to bereaue his
Church in this land, of so excellēt a pillar, there
remaneth nothing for vs, but to submit ourselues
vnto his prouidence, & to take vp that cōplaint
of *Elisba* for *Elias*, when he was takē frō him into
heauen. *My Father, my Father, the Charet of Isra-
ell & the horsemen therof.* But to returne vnto our
selues, thou art to be intreated, courteous reader,
to take in good part these few things at this time,
& to makethine vse of them, till some other (the
only true coppies wherof are yet in the hands of
his friends) may be obtained of them. Amongst
which there are many things of diuers argumēt
worthy thy knowledge, & of good profit vnto
the direction of a Christian life; Of which I haue
thought good to set down vnto thee a brieue ca-
tolog, that thou maist know: that as our Authors
labours in the ministry of the gospell, were ex-
ceeding great, in that part of the Church which
was cōmitted vnto him, so as he might, he was
not vnmindfull of posterity, but carefull to leaue
a remembrance of himselfe in some profitable
instructions for those that should come after.
Farewell.

Thine in the Lord. H. C.

- 1 A large Treatise of the Sabbath,
- 2 A Catechisme.
- 3 A Treatise of contract
- 4 Of the resurrection of the dead,
- 5 Of the last iudgement.
- 6 Of zeale.
- 7 Of humility and honours
- 8 Of anger.
- 9 Of murmuring.
- 10 Of a good name.
- 11 Of lying.
- 12 Of the necessity of the word preached.
- 13 Of keeping the heart aboue all thinges.
- 14 Of the kingdome of heauen compared vn-
to a pearle.
- 15 Of the comming of the holy Ghost.
- 16 Of reioycing in the Crosse of Christ.
- 17 A great number of graue and wise counsels
and answers, gathered by Master *John*
Hopkins and others that attended him for
that purpose.

An Epigram to the Reader.

THE thirstie soule, that fainteth in the way,
Or hunger-bit for heavenly foode doth long:
The wearied Hart, that panteth all the way
Oppressed with fears, & home-bread griefs among;
The blinded eye, that hunt's the shining ray,
Or minde enthralde, through Satans wily wrong:
Let hither fare for comfort in their need;
For smothered flames a greater fire will breede.

Here siluer streames shall quench thy boyling heat,
And hony dewes thy hungrie stomacke fill;
Heere sweete Repose with Comfort shall intreate
Thy wounded breast to cure with busy skill,
Hence fetch thy ransome howsoeuer great,
A mine of treasures are in this faire bill;
From whose hye top thy scaled eyes may see
A glorious light that shall enlighten thee.

The streames are blond, the dew is bread from heauen;
The Rest and Comfort are coelestiall ioyes;
The ransome from the crosse was freely giuen,
The light is faith, which darknes all destroyes.
Thrise happy man that guides his steps so euen;
As his pure light no gloomy darke annoyes.
His ransom'd soule eternall ioyes shall win
When timely death shall blessed life begin.

H. C.



A MOST SWEET Comfort for an afflicted Conscience.

It is thus written, Prouerbs. 18. 14.

*The Spirit of a man will sustaine his infirmi-
tie : But a wounded Spirit who can
beare it ?*



His Scripture is not
onely worthy to be
grauen in steele with
the penne of an Ada-
mant, and to bee
written in letters of
golde ; but also to be
saide vp registred by
the finger of God his spirit in the tables of
our hearts. Which sentence briefly speaketh
thus much vnto vs, that what trouble befall-
eth a man (his minde being vnappalled) hee
will indifferentlie beare it out ; but if the spi-

rit of a man be once troubled and dismayed, hee cannot tell how to be deliuered. And no maruell; for if the minde of man be the fountaine of consolation, which ministreth comfort vnto him in all other troubles; if that become comfortlesse, what shall comfort it? If it be voyde of helpe, when shall it bee helped? If the eye which is the light of the bodie be darkenesse, how great is that darkenesse? If the salt which sauereth all thinges be vnsauorie, for what is it good? If the minde which sustaineth all troubles be troubled, how intollerable is that trouble? To shew this the better, I wil first declare howe greate a punishment of God this wounde of conscience is: Secondly I will teach how this trouble of minde may be preuented and auoyded: Lastly I will set downe how Gods children falling in some measure into this affliction of spirite, may bee recouered out of it.

For the first, the grieuousnesse of this maladie is seene, eyther by some due consideration of the persons that haue felt it; or by some wise comparison made betweene this griefe of minde, and other outward griefes incident vnto a man.

The persons in whome we may consider this wounde of spirit, are eyther meere naturall men, or such as bee reuened by the spi-

tit of God : The men meerely naturall are either the Heathen such as neuer knew God in Christ , or carnall professors , such as haue not professed Christianitie aright. If wee looke among the Heathen , how many of them haue willingly gone vnder pouertie , and haue beene content to vnburden themselves of all worldly treasures ? How haue some of them (whilest their mindes were vnappalled) suffered imprisonment , exile , and extreame tortures of bodie ; rather than they would betray their Countries ? Howe many of them haue deuoured many iniuries , and borne outward troubles , with some ease and with no resistance , whilest their mindes were at libertie ? And yet looke not into the meanest , but the best and most excellent men among them , euen their wise Philosophers , sweete Orators , and exquisite Poets ; who in bearing and forbearing thought the chiefe point of vertue to consist ; and yee shall see , when once some great distresse of minde did wounde them , some would make an ende of it by preparing a Cup of deadly poyson ; some would violentlye and voluntarily runne on the enemies pikes : some would throwe downe themselves from hie Mountaines ; some would not sticke to stabbe most monstrously their owne bodies with Daggers , or such

like instruments of death: all which men would seeme to haue great courage in sustaining many harmes, so long as their mindes were not ouermastred. But when their diuine and supream Essence (which they accknowledged to be God) did by his power crosse & ouerturne their witty deuises and headstrong attempts, so as without hope of remedie they were hampered in pensiuenes and sorrow of minde: then not being able to turne themselves vnder so heauie a burthen, they shrunke downe, and by violent death would ridde themselves of that disquietnes & impatience of their troubled minds.

But let vs come neerer; and whether wee behold the Papists, or the familie of loue, or the common sort of Christians, wee shall see they will passe quietly through many afflictions, whether for that they haue a spirite of slumbering and numbnes cast vpon them; or whether because they haue brawned themselves through some sencelesse blockishnes, as men hewen out of hard Oaks, or grauen out of marble stones I know not: But yet when the Lord shall let loose the corde of their consciences, and shall set before their faces their sinnes committed; see what fearefull endes they haue, whilest some of them by hanging themselves, some by casting themselves into the water, some
by

by cutting their own throats haue rid themselves out of these intollerable griefes. Now wherein is the difference that some die so sencelessly, and some dispatch themselves so violently? Surely the one feeling no sinne, depart like brutish swine; the other surcharged with sinne, die like barking Dogs.

But let vs come to the children of God, who haue in some degree felt this wound of minde; and it will appeare both in the members and in the heade, of all burthens to bee a thing most intollerable to sustaine a wounded conscience. And to beginne with, let vs set in the first ranke *Iob*, that *Iob*. man of God commended vnto vs by the holy Ghost for a myrrour of patience; who although for his riches hee was the wealthiest man in the land of *Huz*; for his authoritie, might haue made afraid a great multitude; and for his substance was the greatest of all the men in the East: Yet when the *Shabeans* came violently and tooke away his cattell; when the fier of God falling from heauen, burnt vp his sheepe and his seruants; when the *Caldeans* had taken away his Camels; when a greate winde smote downe his house vpon his children; although indeede hee rent his garmentes, which was not so much for impatience, as to shewe that he was not senceles in these

euils : Yet it is saide that hee worshipping blessed the name of the Lorde, saying: *Naked came I out of my mothers wombe, and naked shall I returne thither: The Lorde giueth and the Lorde taketh away, blessed be the name of the Lorde.*

But beholde when at the strange conference of his comfortlesse friendes, his minde beganne to be agast, which was not so in all his former tryall, when his conscience began to be troubled, when he sawe the Lord fatten in him sharpe arrowes, and to set him vp as a Butte to shoote at; when hee thought God caused him to possesse the sinnes of his youth, this glorious patterne of patience coulde not beare his grieffe: he was heauye, and nowe may commende, the Image of a wounded spirite, to all that come after. *Dauid*, a man chosen according to the Lordes owne heart:

Dauid.

Ezekiah.

Jeremiah.

Ezekiah, a pure worshipper of God, and carefull restorer of true Religion; *Ieremiah*, the Prophet of the Lorde, sanctified and ordained to that Office before hee was formed in his mothers wombe, were rare and singular in the graces and fauour of God: yet when they felt this wounde pearcing them with grieffe of heart, they were as Sparrowes mourning, as Cranes chattering, as as pellicans casting out fearefull cries, they thought themselues as in the graue, they wished

wished to haue dwelt solitary; they were as bottels parched in the smoke, they were as Doues mourning, not able without sighes and grones to vtter their wordes, their hearts cloue to the dust, and their tongues to the roose of their mouthes.

But aboue all; (if these were not sufficient to perswade vs in this doctrine) there remaineth one example, whome we affirme to be the perfect anatomie of an afflicted minde. This is the Lorde and Sauour Iesus Christ the Image of the father, the heade of the bodie, the myrrour of all graces, the wisdom, righteousnes, holines, and redemption of all the Saints, who sustained the Crosse euen from his youth vpward: and besides pouertie, basenes, hunger, did willingly goe vnder the greate trouble of contempt and reproch, and that among them where he should haue had a right deserued honour, in respect of the doctrine he taught them, and in regard of the manifold miracles be wrought among them; as the healing of the sicke, the giuing sight to the blind, the restoring of life to the dead: This vkindnes neuertheles, did not so much strike into him. But at what time hee was set as a Sacrifice for al, whē he was to beare our infirmities & carry our sorrowes, at what time hee was plagued & smitten of God, humbled & woun-

Christ
Iesus.

ded for our transgressions, when hee should be broken for our iniquities, and the chastisement of our peace was vpon him; then he cried out; *My soule is heauie euen vnto the death*: Then he prayeth, *Lord if it be possible, let this Cup passe from mee*: But howe praieth hee? euen with sweating; how sweateth hee? euen droppes of blood; how long praieth hee? Three times; when endes his agonie? not vntill he was dead; What said hee beeing readie to depart? *My God, my God, why hast thou forsaken mee*.

Was this for his humane death, as some haue imagined? No no, wicked men haue died without complaint, whose patience then might seeme to excede his; it was his suffering in his humane Spirite, which incountred with the wrath of God, his Godhead suppressing it selfe for a while: he suffered indeede many tormentes in bodie, but much more heuily did the wrath of God lie vpon his soule.

If this consideration of an afflicted spirit in these examples doe not sufficiently shew what a grievous thing it is to sustaine a wounded conscience: Let vs proccede to the comparing of this with other euils, which fall into the nature of man. There is no sicknes but Phisicke prouideth for it a remedy, there is no sore but Chirurgery wil afford it a salue;
Friendship

Friendship helpeth pouertie; There is noe imprisonment, but there is hope of libertie; Suite and fauour recouer a man from banishment; Authoritie and time weare away reproch: But what Phisicke cureth? what Chirurgie salueth? what riches ransometh? what countenance beareth out? what authoritie asswageth? what fauour relieueth a troubled Conscience? All these banded together in league, (though they would conspire a confederacy) cannot help this one distresse of a troubled minde; And yet this one comfort of a quiet minde doth wonderfully cure, and comfortably asswage al other griefes whatsoeuer. For if our assistance were as an host of armed soldiers; If our frinds were the Princes and the Gouvernours of the earth; If our possessions were as large as betweene the East and the west; If our meate were as Manna from heauen; If our apparrell were as costly as the Ephod of Aaron; If euery day were as glorious as the day of Christs resurrection; yet if our mindes bee appalled with the iudgements of God, these things would little comfort vs. Let experience speake; If a troubled minde impareth not health, drieth not vp the blood, wasteth not the marrowe, pineth not away the flesh, consumeth not the bones, if it maketh not all pleasures painfull, and shortneth not the life; surely no wisdome can counsell it,

it, no counsell can aduise it, no aduise can assuage it, no asswagement can cure it, no eloquence can perswade it, no power can overcome it, no Scepter wil affray it, nor inchaunter can charme it. And yet on the contrary, if a man languish in sicknes, so his hart be whole, and is perswaded of the health of his soule, his sicknes doth not grieue him : If a man bee reproched, so he be precious in the sight of God and his Angels, what losse hath hee ? If a man be banished, and yet doubreth not that heauen is his Country, and that hee is a Citizen among the Saints, it doth not appall him : If a man be in trouble, and findeth peace of conscience, hee will quietly digest his trouble. But if the minde be troubled, who dareth meete with the wrath of the Lorde of Hosts? who can put to silence the voice of desperation? who will step out and make agreement with the hells to spare vs ; who dare make a couenant with the Diuell, that hee woulde not lay claime vnto vs ? If then a good Conscience helpeth all euills, and all other benefits in this life, in themselves cannot help a troubled conscience ; we se it true in prooffe ; which here is in prouerbe ; *The spirit of a man will susteine his infirmities : But a wounded Spirit, Who can beare it?*

Againe, in all other afflictions we may haue

haue some comfort against sinne; this is euer accompanied with the accusation of sinne. A man may be sicke, reproched, impou-
rished, imprisoned, and banished; and yet in all these haue a cleare conscience; his owne heart telling him that there is noe speciall cause of these crosses in him, but that he may suffer them for the triall of his faith, or for righteousness sake and well doing. But when the spirit is wounded, there is stil a guiltines of sin, and when a mans spirit is troubled, he suspecteth all his waies, he feareth al his sins, he knowes not what sinne to begin with; it breeds such hurly burlyes in him, that when it is day he wisheth for night; when it is night he would haue it day, his meat doth not nourish him; his dreames are fearefull to him, his sleepe oft times forsaketh him; If he speaketh, he is little eased; if he keepeth silence, hee boileth in disquietnes of heart; the light doth not cōfort him, the darkenes doth terify him.

To prosecute our comparisons; where al other euils are the more tolerable, because they be temporal, & pursue vs but to death: this not being cured endeth not in death, but becommeth eternall. For euen the heathen men thought that death was the end of all misery: the perswasion whereof made them (being in some misery) to make an ende of themselues, and hasten their
owne

owne death; as Sathan doth make many now a daies to doe, who are ignorant of the hell, which is a place of farre greater paines than any they can suffer in this worlde whatsoeuer. Howebeit a tormented conscience, if before it was begun, is now continued; or if it was not before, now beginneth and neuer endeth world without ende. For though true it is, that sicknes, pouerty, imprisonmēt or banishmēt haue ended their term in death; yet a wounded hart which wastēporal in this life, is now eternall after this life: that which before death was in hope recoverable, is after death made vncurable & vnrecoverable. It is good therefore to consider, if euen in this life the torment of conscience be so fearefull; how much more grieuous it is to susteine it in hell, where that is infinite, which here is finit; where that is vnmesurable, which here is mesurable: where is the sea of sorow, where of this is but adrop, where is the flame of that fire, where of this is lesse then a sparke.

But to shut vp this argument: Some there haue beene who through out all their life time, haue been free from all other troubles, so as either they felt them not at all, or else in very small measure, and by that meanes neuer knewe what outward trouble meant. As for example, some men there haue beene, who for sicknesse neuer knewe there headache;

ach; for pouertie, neuer knewe what want meant; who for discredite, were neuer euill spoken of; who euer put farre from them the euill daye of the Lorde; who made a league with death as it were, & a couenant with hell; who thought they could crucifie euery crosse, rather thā come vnder any crosse: yet they could neuer escape a wounded conscience, either in this life, or in the life to come. True it is, that Gods Children by faith & repentance do often escape it, but the wicked, and such as are borne vnto it, as to their sure inheritance; the more they flie from it, the more it pursueth them. If we haue transgressed the Ciuil Lawes, the Iudge by bribes may be corrupted; if a man haue committed some capitall offence, by flying his Country he may escape the Magistrates handes: but our consciences telling vs that we haue sinned against God; what bribe shall we offer? or whether shall wee flie? whether shall wee goe from his spirit? or whether shall we goe from his presence? If we ascend into heauen, is not he there? If wee lie downe in hell is hee not there? If we flie to the vtmost parts of the sea, is he not there also? There needeth no apparitor to summon vs, there needes no Bayly arraunt to fetch vs; there needes noe accuser to giue in against vs: sinne will arrest vs, and lieth at the Doore, our owne Conscience

ence will impannell a Quest against vs; our owne heartes will giue in sufficient Euidence, and our owne iniquitie will plead vs to be guiltie to our owne faces.

Thus we se both by the experience of the that haue suffered the wound of the spirit, and by the comparinge of it with other euils, what a waight most grieuous and burden intollerable it is to haue a tormented conscience.

The se.
code part
of the first
diuision.

Now let vs shew how we may preuent; & by what meanes Gods children falling into some degrees of it, (for if it rage in extremity it is an euill vnrecoverable) may safely and quietly be deliuered from it. And here a iust complaint is to be taken vp, & it is a wonder to be marked (if we may wonder at Gods works) that we se many so carefull & watchfull to auoide other troubles, and so few or none take any paines to escape the trouble of minde which is so grieuous. We se men lo-ving health and leathing sicknes, in diet temperat, in sleepe moderate, in Physicke expert, skillful to purge, & to auoide such corrupt humors, which in time may breed (though presently they do not bring forth) some dāgerous sicknes: yet to auoid the diseases of the soule, no man abateth his sleep, no man abridgeth his diet, no man prepareth Physicke for it, no man knoweth when to be full, and when to be

bee emptye; how to want and how to abound. Others carried away with the loue of riches, & very fly to fall into pouerty; will not sticke to rise early, to take sleep lately, to fare hardly, to teare & taw their flesh in labour by land & by water, in faire & soule wether, by rocks and by sands, from farte and from neare: and yet to fall into Spirituall decaies, to auoid the pouertie of conscience no man taketh such paines as though saluation and peace of minde, were not a thing worthy the labouring for. Some ambitiously hunting after honor, & not easily digetting reproaches, becaue themselves neither sluggishly nor sleepely; but are actiue in euery attempt, by loue & by counsell, by prudence & prowesse, by wit & by practise, by labor & learning by cūning, & diligence to become famous, & to shun a ciuill reproach: yet to bee glorious in the sight of God and his Angelles, to fall before the heauens, and in the presence of the Almighty to bee couered with shame and confusion of Conscience, we make none account, as they, who neyther vse any means to obtaine the one, nor auoide those occasions which may bring the other.

Others vnwilling to come within the reach and daunger of the Lawe, that they may escape imprisonment of bodye, or confiscation of goodes; will be

be painefull in penall statutes, skilfull in euery branch of the ciuill law, and especially wil labour to keepe themselves from treasons, murders, felonies, and such like offences deseruing the punishment of death: yet whē the Lord God threatneth the seizure both of soule and body, the attaching of our spirits, the confiscating of our consciences, the banishing of vs from heauen, the hanging of vs in hell, the suspending of our saluation, the adiudging of vs to condemnation for the breach of his Cōmaundements no man seareth his eternall Lawe; noe man careth for the Gospell: neither the sentence of euerlasting diuorsement from the Lord, neither the couenant of reconciliation is esteemed of vs.

And to reach our Complaint one degree farther. Behold, the more we seek outward pleasures and to auoide the inward trouble of minde, the more we halt and runne into it; & suddainely plunge our selues in a wounded spirite ere we be aware. VWho posseth more to become rich who hopeth lesse to become poore than the marchant man? who aduventureth great treasures, who hazardeth his goods, who putteth in ieoperdie his life; and yet sodenly he either rusheth vpon the rocke of hardnesse of heart, or else is swallowed vp of the gulph of a despairing minde:

from which afterwards he cannot be deliuered with a shipful of golde. Woful prose hath confirmed, how some men (wholly set on pleasures, such as could not away to be sad, and hedged vp alwaies of godly sorrow) haue had their tables made snares; and euē their excesse of pleasures, hath brought excesse of sorrowes: and whilst they laboured to put the euill day farre from them; they haue vsed such follies as haue beene the most bitter and speedie hang-men of their fearefull and trembling consciences.

There be some of another sort, who neuer dreaming of a troubled minde, haue had their harts set on nothing but howe they might get some greate fame and renowne; and therefore haue slipt into such vaine glorious attempts, and foule flatteries, as they haue not only lost the peace of their Consciences, but also fallen most deeply into reprochfull shame, which they sought to shunne.

Now as the peace of conscience and ioye of minde is such a treasure, as the eye hath not seene, the eare hath not heard, nor the tongue expressed; but passeth all vnderstanding. So the wounded spirit is such as the eye hath not seene it, the eare hath not heard it, nor the tongue vttered, but passeth all vnderstanding. And as they onely knowe

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what the peace of minde meaneth, that feele it; so they alone can in trueth speake of a troubled minde, that haue tasted of it by experience.

How we
may be
preserued
from the
wound of
Conscience.

But let vs shew what way is to be vsed to keepe vs from this wounde of the Spirit. It is the vse of Physicke, as to cure vs of diseases when wee are salne into them; so to preserue vs from sicknes before it hath taken holde of vs: it is the power of the worde, as to assuage the trouble of Conscience, when it doth once presse vs; so to preuent it before it hath ouertaken vs. It is a chiefe point of worldly wisdom not to tarry for the vse of Physicke vntill we bee deadly sicke; but to be acquainted with **G O D S** mercifull preseruations to defend vs from it; likewise it is a chiefe pollicie of a godly Christian, not onely to seeke comfort when the agonie is vpon him, but also to vse all good helps to meete with it before it comes. And wee condemne them of folly, who will not as well laboure to keepe themselues out of debt, as to pay the debt when they owe it; so it is a madnes not to bee as circumspect to auoide all occasions, which may bring trouble of minde vpon vs; as wee woulde bee prouident to enter euery good waye which may drawe vs out of this trouble,

trouble, when we haue once entred into it.

The remedies preseruatiue; are first the searching of our finnes, & then the examining of our faith.

The serching of our finnes, is either the due acknowledging of our finnes, or the true sense and feeling of our finnes. The acknowledging of our finnes, is eyther of those that bee past, whether wee haue vnfeinedly repented vs of them: or of those which bee present, whether wee be truely greeued for them.

Thirdly of those secret corruptions, which in the course of our life are likely to come, whether wee are reuerently afraide of them and resolute to suppress them with all our indeuour.

Concerning finnes past, we must call to minde the finnes done of old, in our youth, in our middle age, in our olde age; that we iudging our selues may not be iudged of the Lorde; that accusing of our selues, Sathan haue noe occasion to accuse vs; and throwing downe our selues before the Lord, he may lift vs vp. For many going quietly awaie, and sleeping in carnall securitie (nor withstand the finnes of their youth) and neglecting to make conscience of their finnes done long agoe; sodainely haue falne into such horrou of minde, that (the violent remembrance of

all their finnes surcharging them) they haue
beene ouerwhelmed.

This Examination dooth then rightly pro-
ceede, when it is reacheth to the errors of
this life, & to the finnes of our youth; be-
cause many men (euen from their childhood,
by a ciuill righteous life) hauing escaped grosse
finnes, wherewith the world could neuer
charge them, haue notwithstanding ca-
ried the burthen of their secret finnes done
in their youth. *Dauid* (*Psal. 25. 7.*) prayeth
the Lord, not to remember the finnes of his
youth; *Iob* (*23. 6.* the man of God) con-
fesseth that the Lord writinge bitter things
against him made him to possesse the ini-
quities of his youth. What, shall we thinke
that *Dauid* or *Iob* were giuen to notorious
wickednes in their youth? No, they knew
they were subiect to youthfull wantonnes
and vnstaiednes of their affections; which
though it did not burst out, yet it made
them lesse carefull to glorifie GOD; which
loosenes the way to leaudnes; which weak-
nes, the waie to strange vanities; which
wantonnesse, the way to open wickednes,
is euen in the best of Gods Children in the
daies of their youth: which being afterwards
in the time of their regeneration, brought
(as it were) to iudgement, and laide before
their consciences, doth cause them to repent.

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But here is a thing to be blushed at, which maketh mens eares to tingle when they heare it; that many men (farre noe doubt from this true repentance) can largely indeed discourse of the things done in their youth; but in such a brauerie, with such boastings, and pleasing of themselves in the remembrance of them; as besides that they prouoke others to sinne in the like, and set themselves a flatte Backe-bias against Repentance and this Christian examination, they seeme to renewe the decayed colours of their olde finnes, with the fresh suite of their second pleasures therein. But alas what pleasure haue they in those things, whereof they haue noe profit? what profit haue they those things whereof they shoulde bee ashamed? Nether in this streine can wee forget the madnes of them, who may seeme to steppe one degree farther towards this examination of sinne than did the former; by thinking that the leauing of sinne, and repenting of sinne is all one. Against these both daily experience and the word of God doth sufficiently declame. *Iosephs* brethren (*Iacob* his sonnes) who deuised euill against their brother, put him into the pit; and solde him vnto strangers; did cease from this crueltie: but yet they are not read to haue remembered their sins

with any remorse, vntill thirteene yeares after the sinne was committed ; as wee may see in the processe of the Historie . David had left his sinnes of murther and adulterie (as thinking all quiet and well) the space of a whole yeare ; after which time (being admonished by the Prophet *Nathan*) he repented of it . And experience hath tried in many that haue had some working of God in them, that though they left their sinnes many yeares agoe, yet because they repented not truely for them, they haue rebounded vp on them with terrible sights & fearefull visions, to humble them, and to bring them to serious examination of them, being done and left long since . Examples whereof wee neede not fetch from farre, seeing so many preachers as are acquainted with fearefull spirits will giue witnes hereof. The fruite of which amazed mindes for sins alreadie left, is ours, to beware of sinnes which are to come : And that other mens harmes may teach vs blessed wisdome, let vs labour not onely to leaue sinne, which one may doe for profite, for feare, for praise, or for wiseriomes ; but also to repent of it for conscience sake.

This Examination of our sinnes past, must bee partly of those that we committed before our calling, & partly of those which were
done

done after our calling. Euery man (especially hauing his reason reformed by the worde of God) will graunt an examination of the life, before our true knowledge of God in Christ, to be most needfull: But it may be some will thinke that wee neede not be so precise in the searching of those sinnes, which were after our knowledge. But seeing of all other sins these bite forest, and pierce deepest, for that they are agrauated with all the mercies of God going before, and Sinne is then most sinfull, when after we knowe the truth, after wee haue beene deliuered from sinne, after wee haue beene inlightened with the grace of God, wee haue falne into it: I thinke that an examination most specially ought to be had of these sinnes. Wherefore to iterate our former examples in a new matter, as we may see the former kinde of examining of our sinnes before our calling, in the sons of Iacob; so we haue a patterne of the latter in the practise of the Prophet *David*, who at the hearing of his sin was so troubled in his spirit, that he could not rest in the Prophets speech telling him his sin was forgiue him, but still was disquieted, as one vtterly forsaken of God & could find no cōfort of Gods spirit in him. For as it fareth oftē with sores, it cōmeth to passe in sins we are loth to haue our wounds often grated vpon, we cannot so wel away to

haue our sores rifled, seared, and lanced; but
fed with healing salues: so we are hardlye
brought to haue our consciences grounde,
or our finnes ransacked, sifted, searched, &
ripped vp; but would still haue them plaist-
ered with sweete promises, and bathed in
the mercies of God: whereas it is farre safer
before incarnatiue and healing Medicines,
to vse corrosiue and mundifying waters,
without which though some sores may seeme
to close and skinne vp a pace, yet they proue
worse, and being rotten still at the coare;
they haue about a thin skin, & vnderneath
deade flesh. In like manner, wee woulde
cloake, we would hide and couer our finnes,
as it weare with a Curtaine; but it is
more sounde Chirurgery to pricke and
pierce our Consciences with the burning
yron of the Lawe; and to cleanse the
wounde of the Soule by sharpe threate-
nings, least that a skinne pulled ouer the
Conscience for a while, wee leaue the
rotten corruption, vncured vnderneath;
and so we bee constrained to crye out of
our finnes openly. As it is a folly then
to dissemble our soares whilst they bee
curable, and after to make them know-
en when they bee growen vncurable; so it
is as greate folly to dissemble our finnes
whilst

whilest they may be remedied, and so after be constrained with shame to blaze them abroad when they are remediless. But of this by the way, because wee shall more largely touch it in the last part to come.

It is sufficient to commit sinne before knowledge, but after some good light of the spirit to sinne, breedeth eyther hardnes of heart, or a troubled spirite; both which wee shall auoyde, if in trueth we be carefull to watch ouer our affections, and beware that after our deliuerie we fall not into sinne againe.

Seuerall men subiect to seuerall sinnes, haue their seuerall checkes in their consciences: some are overcome with wrath, and yet after the moodie fit they can tell that the wrath of man doth not accomplish the righteousness of God; some are subiect to lust, and afterwarde they say, it profiteth them nothing. Some are giuen to a continuall course of vanitie, who notwithstanding can say, that mans life hath another ende, some slip deeply into worldlinesse, and yet they bee often wakened with most terrible checkes of conscience. VVell, blessed are they whose heartes be truly grieved; and let them beware that make daliance with sinne: for either hardnesse of heart will ouertake them, or a troubled conscience will confound

confound them. Wherefore it comes to passe, that many spending their bodies on lust, lament that euer they so abused their strength; many giuen too much to the pleasure of this life, had grieve come vpon them, to remember how they haue spent Gods graces, lauished his good gistes, and mispent their time; or else, if they haue not this grieve, they fall into voluptuousnes & draw such a thicke skinne vpon their heartes, as will cause the strongest denouncings of Gods iudgements to rebound, bee they driuen on neuer so hard. And sure it is the sinne of this worlde, that men beeing controled in their consciences, whilest they are a praying, and feelee a secrete charge laid against them, to beware of guile in buying & selling; eyther haue these chcekcs lesse and lesse, and so they grow to be prophane; or else afterward they are wonderfully wounded, that they haue beene so worldly, so greedely pursuing earthly things; so coldly procuring heauenly things. Thus euen our priuy thoughtes (not profited by) are breeders of farther trouble.

Remedic.

Now the remedie against this trouble is, willingly and wittingly not to cherish sin. to wish that the minister should touch our most priue and secret sinnes, to be glad priuately to be admonished, to profite by our enemies when they doe reproach vs: and rather

to

to desire (in such a case) to be humbled than to suffer our selues to be flattered. This trying of our selues must yet stretch it selfe farther, not only to the committing of euill, but also to the omitting of good. As when (after some good working and feeling of the spirite,) we begin to fight and conflict with our own consciences; though I must pray, I must haue time also to provide for my familie; if I goe so to heare the worde of God, surely I shall bee in danger to loose this profite; if I thus attend vpon the exercises of religion, I shall be cut short in the vse of my pleasures. Wherefore it shall be good to search our heartes, not onely in the carelesse not vsing of the meanes; but also in the negligent watching ouer the fruites of the meanes: saying to our selues in this manner; I haue heard a Sermon, but (alas) without anie feeling or working vpon my affections; I haue beene praying, but with no power of the spirite; I haue receiued the Sacrament, but without those ioyes glorious and vnspeakable, which I was wont to taste of. I saw the Discipline of the Church executed, but without anie feare of sinne at all in my selfe, or compassion to the member censured.

And heere I dare from my owne obseruation assuredlye affirme, that outward

warde finnes haue not beene at some times
so grieuousto Gods children ; as that they
haue sometimes vsed the meanes with little
reuerence and with lesse fruite . And no mar-
uel, we shall see many men at some times, not
so much grieued for their sicknesse it selfe, as
for that that they haue either willingly negle-
cted the meanes which might haue preserued
their health, or that they haue abused the Phi-
sicke that might haue restored their health to
them againe : in like manner (I say) it fareth
with them , who eyther vnreuerentlie haue
refused the meanes , which shoulde keepe
their soules from sursetting : or else vnthank-
fully haue abused those helpes, which might
haue recouered them againe. From hence it
commeth , that some men are as much
grieued for not vsing their good giftes to the
benefit of Gods Church , as others are trou-
bled for pestering the Church with vnprofi-
table corruptions ; or as we shall see a rich
man sometimes as much humbled for not gi-
uing money to the poore, which hee might
haue done ; as for heaping vp riches falselie,
which hee ought not to haue done. And thus,
many (hauing receiued good giftes and gra-
ces from the Lord) are seasoned and sanctifi-
ed by afflictions ; whereby they are taught
to put their giftes in vre , and to offer their
seruice to Christ : and others are forced to
hide

hide their giftes, which cannot bee without some decay of Gods glory, without offence to the weake, without the losse of many soules, which otherwise might be wonne to the gospell, and without strengthening the hande of the aduersarie to flaunder our darke and dumbe profession. All which thinges will in the ende bring terrour of minde: because if the Lord cannot worke vpon vs by taking away goods, friendes, credit, wife, children, or such like, to bring vs to Repentance; he will surely whippe our naked consciences, he will enter euen into our very entrailes, and pierce our secret boweles.

As wee must examine our selues thus for sinnes of time past, and present, so must we vse this practise in sinne to come: and this is very needefull. For were it so, that our life and conuersation were such, as neither before nor after our calling, man could iustly accuse it: Yet the hidden corruption of our nature, may threaten some haynous downefall in time to come. Which hath made men of very good report and conuersation to hang downe their heades, and feare their secret hypocrisie, as that which may breake foorth to the shame of all their former life, in time to come.

But because we forgatte to speake of them, that in the examining of their liues past, are
much

much grieued for the want of sinceritie, and for priuie vaine glorie in themselves; let vs before we go to the searching of our heartes in sinne to come, speake somewhat of this. Men troubled for this priuie pride are eyther touched, or not touched. If the veyle of sinne was so great in them, that it hid Christ from them; it is the good will of God, that by this sight of their most secret sinnes they should come to see the righteousness that is in Christ Iesus; and so they shall the better be kept from being Iusticiarie Pharises. For when being a long time well brought vp, and leading a ciuill life, the Diuell would perswade vs of some inherent righteousness in vs; It is the wisdom of our God to touch vs with the conscience of most hidden corruptions, as also to certifie and make known vnto vs, that euen for our birth there was a secret seede of sinne in vs, which (without the Lord watching ouer vs) would surely haue broken forth to his dishonour.

As for them which haue had some working in them, and yet are often plunged with fore distresses this trouble cometh to them for two especiall causes, eyther for some hypocrisie, that they did more in shewe than in truth; wherfore the Lord bringeth the back againe to see their corrupt proceedings, and that they may knowe all their religion

to be but hypocrisie, & all their righteousness
to bee but vnrighteousnes: or for the abusing
of their knowledge, in that they made it but a
maske to iuggle in, & that they made their af-
fections to fight with their own iudgements.
We must remedy this, by not thinking of our
selues aboue that which is meete, and by la-
bouring to embrace the truth in trueth. And
heere let vs note, that many of Gods Childre
accuse themselues of hypocrisie, when indeed
they offend not in it for the most righteous
persons are their own greatest accusers. And
yet the accusation doth iustlye arise
from some fault on their partes: for though
they haue done things in trueth, yet be-
cause with trueth they labored not to see
their secret corruptions, in some other mat-
ters, they sustain this trouble of mind. So that
there is nothing harder thā to sift & serch our
harts to the bottom, whether we respect our
sins past or our sins present, whether we looke
to our priuy pride, hidden wants, or secret cor-
ruptions. And to returne from whence we di-
gressed, to the examinatio of our harts, in sins
to come: let vs obserue that in Gods children
there is such a ieaousy, as they treble at the
very first motions & quake at the least occasio
of sinne, although because vice wil sit in resi-
dence very neere vnto vertue, there may
be in them sometime too much scru-
pulousnes

Returne
to sins
to come.

pulousnes. This feare causeth the dearest of the Saintes of God to reason on this sorte; O Lord, I see now manye excellent in gifts, and constant in profession for a longe time, whose end hath not answered their beginnings, whose deathes were not like to their liues. This is true, whether wee looke into the word or into the world: and it is a thing that may much humble vs. For though we may remember what we haue beene, and knowe what we are; yet who can tell what may come vnto him heereafter.

Oh that the serious meditation heereof would dwell long vpon our consciences: that with an holy iealozie wee might preuent the sinne that is to come. But alas, there bee some venturesome knights, which thinke it no masterie to offer themselues to masking, minstrelsie and dauncing, nor to runne into quarrells, braules and contentions, as though they had their eares, their eyes, their hands and their feete in their own power, and at commaundement to vse and gouerne as themselues list.

Howbeit, GODS Children better fenced with his grace, than those bold buxards are afraide of these occasions: as knowing full well, that their eyes maye soone bee prouoked to lust, their eares may quickly li-
sten

sten vnto vncleane delightes, their handes may sodainly strike a deadly blow, and their feete may easily be snared in carnall pleasures.

Beware O man, bee circumspect O woman that thou prostitute not thy selfe to too much libertie: for although in coming to such lasciuious and contentious places thou diddest purpose none euill; yet for thy ventring without warrant, thou maist bee ouer thy shoes in sinne, and plunged in some wicked attempt ouer head and eares, ere thou beest aware. And because vice is so confine vnto vertue, beware also of superstition: for still the enemy laboureth either to make thee too hardy in sinne, or else he will cause thee to be too fearefull and superstitious; eyther hee will puffe thee vp with presumption, or assault thee with desperation. To these tentations our nature is very pliable: first to presumption, as may appeare by our common speech; tush, the Preacher is but a man as I am, I am sure he hath infirmities as others haue; wee are no Angels, our nature is corrupt, we are but flesh, I am sure you would not haue vs Gods. Thus the Diuell commeth to tempt; but he apparelleth himselfe in another sute when hee commeth to accuse: and then of a flie he makes an Elephant, of the verie smallest pricke of

apin, a gloabe of the whole earth: of a mo-
ale hill a mountaine: and presseth silly soules
with feares and terrours, that they knowe
not how to winde out themselues. If hee
cannot bring them to make no conscience
where they should make conscience, hee will
labour to bring them to make conscience
where they neede make no conscience. He
careth not whether thou wilt be remisse or
superstitious, so thou be one of them. If he
cannot get you to follow the Epicurisme of
the world, as Libertines in diet and appar-
rell; hee will make you so precise, as to think
it a hainous sinne, to eat one bit of meate,
or to weare one ragge of cloath more than
for necessitie. How needfull therefore it
is to saile which an euen course, we may
coniecture by other thinges which will
bewray the corruption of our nature.

In the time of a plague we shall see some
will be so bold, that without any lawfull cal-
ling or godly warrant, they will rush into
places infected; and then falling sicke, their
conscience pricketh them for their tempting
of God by an vnaduised boldnes, in the how-
er of their death.

Others plunged as deeply in a quite
contrarie extremitie, are too fearfull when
they doe but heare of the sicknesse; and
for

for verie feare haue beene brought to deaths doore, onely by imagining themselves to haue beene infected, when they haue beene most free, who oftentimes haue euen died, and that without any naturall cause that euer coulde be knowen, but onely through immoderate feare and the iudgement of God comming vppon them for their infidelity and vnbeliefe. Thus it is with vs in Christianitie, in that as well the oppressing our selues with too much feare to be ouercome, as the carnall securitie, in not fearing to bee ouercome, may bring sinne vppon vs. God his children must labour for a measure, and that must be sought for in the word, which will teach them how they shall neyther decline on the right hand, nor on the left; but will guide them in the narrowe way, showing in euerie thinge what is the vertue, what is the vice; what is the meane, what is the extreame.

Among many Examples, let vs consider of zeale, a most precious vertue in Christianitie, so long as it is free from the extremities. Otherwise if we be colde in zeale, it is a sinne on the left hande: if wee bee zealous without knowledge, it is preposterous, and becommeth a sinne on the right hand.

Zeale.

But can wee not come to some perfection? No, if you vnderstand it for an absolute vn-spottednes; albeic to that perfection which the Scripture taketh for soundnesse, truth, and sinceritie of heart, which is voyde of carelesse remissnes, wee may come. Neither doth the Lord deale with vs after our finnes, nor reward vs after our iniquities: in whose eies the most glorious actions of men, are but as waters flowing purely from the Conduit, but defiled by passing through a filthy chanell: Wherefore although wee haue our imperfections, let vs not seeke to be more righteous than we can be; saying for euerie errour of this life, Oh, I am none of God his sonnes, I am none of his daughters: for I cannot finde that perfection in me which is to be required: But let vs comfort our selues in the trueth of our heartes, and singlenes of our desires to serue God, because he is God; and so wee shall bee accepted of God.

I speake this to this ende, that poore soules might haue comfort, and knowe that if they abhorre sin as sin, if they examine themselves for it, if they grone vnder it, if they mislike themselves for it, if they feare to fall into it; the Lord will not pursue them with the rigor of his lawe, but will giue them the sweetnesse of his promises; they are no more vnder the
curse,

these, but vnder grace, and to overcome it.
But further to inforce our Exhortation, to
auoyde too scrupulous a feare, which hinde-
reth the true examination of our heartes: let
vs think that it happeneth in the spiritual con-
flict as in ciuill wars. Wee read that manie
Cities lying in great securitie, haue sodainely
both bene assaulted and overthrowen; as
also, how some Countries (too much negli-
gente in the meanes) through an excessive
fearefullnes, haue incouraged their enemies
with more greedie violence to pray vppon
them. With which kinde of stratagems our
aduersary the diuell being well acquaint-
ed; doth often practise this pollicie. If hee
see vs without all feare too quietly to rest in
our selues, hee thinketh his assault must
needes be the stronger, because our resi-
stance is the weaker. Againe, if hee descri-
eth in vs a cowardly feare and fainting of
heart, before wee once beginne to ioyne bat-
taile with him; hee will set vpon our immo-
derate feare, & as villainously as sodenly stab
vs to the heart, & make a present spoyle of vs.

Common practise doth farther teach vs,
that when we can heare the word without all
trembling at God his iudgements, when wee
can pray without all feare before the Ma-
iestie of God; when wee can come to
the Discipline of the Church without

all reuerence of the ordinance of the Lord;
all is in vaine. Againe, let vs heare with
too much trembling, and wee shall learne
nothing; let vs pray with too seruile a feare,
and our worshipping of God will be without
all comfort and vncheerfull. Thus if we nei-
ther lessen sinne, that is sinne indeede; nei-
ther make sinne of that which is not sinne in
trueth, it is good to proceede to this three-
folde examination and to lay the edge of this
doctrine more neere our affections, because
many will be found in this ripenes of know-
ledge and barrennes of conscience, to speake,
dispute and declame of al these thinges verie
skilfully, which flickring in the circumfe-
rence of the braine, and not sitting at the
ground of the heart, doe scale vp a more iust
sentence of condemnation against them. To
helpe this euill with, we must meditate deep-
lier of the Law and of the Gospell, together
with the appurtenances of them both, that
finding our selues farr from Gods blessings
promised to the keepers of the law, and seeing
our selues nere to the curses due to the brea-
kers of the Law, we may raise vp some sense of
sinne in our selues. Yet herein we must not
stay our foote, but giue a farther stride: for
whereas many by a diligent view of the law,
haue come to the sense of sinne in themselves,
and saw plainly their owne condemnation;
yet

yet because they labored not to se their guiltinesse acquitted by the remission of sinne in Christ, they plunged themselves into a bottomlesse sea of sorrowes. Others hauing passed these degrees, & hit herto made these steps to auoyd the wounde of Conscience; haue come also too short, and missed of the marke: when because besides the sence of sinnes pardoned by the death of Christ, they felt not also the vertue of his passion crucifying sinne in them, but saw that with the remission of sinne was not ioined the mortification of sin; they feared that there was no forgiunesse for them, but still languishing with sorrow, they thought themselves to stand charged with their former guiltines. Yea and which is more for that such men haue not truely beene instructed, nor surely haue beene grounded in the doctrine of Christes death and resurrection; that is for that they sawe not as well power flowing from his death to slay sinne in them, as vertue to pardon sinne in them; for that they felt not as well strength to Sanctification, streaming from the rising againe of Christ, as they were perswaded of iustification and righteousness therein: They haue lyne still bleeding at the heart, in such sort, as the wound of griefe coulde hardly or neuer bee staide and staunched. Wherefore let vs strengthen our weake soules with this

fixe-fold roarde of consolation, against these bitter assaultes. Let vs first labour to know sinne, then to sorrow for sinne, after to feele
 1 our sinnes in Christ forgiven, further to looke
 2 3 for power to crucifie the same, then to lay
 4 holde on iustification by his resurrection;
 5 and lastly, hope for strength to proceede
 6 from thence, to further vs in sanctification and holinesse of life, euen vnto the ende. And thus much briefly for the second thing which we matched in company with the examination of sinne, euen the triall of faith: both which rightly vied, shall in some measure sauegard vs from the trouble of an afflicted minde.

The third
 part of
 the first
 deuision. Now let vs hasten to the third parte of our deuision; to shew howe Gods children beeing fallen into this wounde of spirite may be helped out of it: which (God willing) wee will also performe, after we haue answered a necessarie obiection; which (in the former part) might seeme to encounter against ys. There is no man but will grant, that *Dauid*, *Iob*, and others of the Saintes of God, had a sight of their sins, a sorrow for their sinnes, and a taste of the remission of their sinnes: how then cometh it to passe, that these men were so troubled in minde? To this I answer, that their trouble so befell them, either for failing in some
 of

of the reformation things; or els they were rather afflicted for triall of their faith, than for punishing of sinne in them. And therefore be it alwaies provided, that wee thinke not e- uery conflict of Conscience, continuallye and chiefly to bee for the pursuing of our sinnes; but sometimes and principally, that it cometh for the triall of our faith: and yet secondarily, or lesse principally, for the scourging of sinne, as we may see in *Iob*.

Whereuppon let all men be admonished, when they see good men thus humbled & throwne downe in minde, to lay their handes on their mouthes from saying; Surely these men are but hypocrites; doubtlesse these men be great sinners; the Lord hath founde out their hypocrisie. For good reason there is, that such silence should be vsed: for that the Lorde may as well make trial of their faith, as take punishment on their sins. For if such affliction should alwaies and chiefly be sent for sinne, then it should follow that all others as they exceeded them in sinne, should also exceede them in the punishment of sinne.

But now comming to the saluing of this sore, I shall seeme very strange in my cure: this sore, and so much the more bee wondered at, by how much in manner of proceeding I differ from the most sort of men herein. I am
not

not ignorant, that many visiting afflicted consciences, cry still; Oh comfort them, oh speake ioyfull things vnto them. Yea, there be some, and those of the most learned, who in such cases are full of these and such like speeches. Why are you so heauie my brother? Why are you so cast downe my sister? Bee of good cheere: take it not so greeuously. What is there that you should feare? God is mercifull, Christ is a Sauour. These bee speeches of loue indeede: but they often doe the poore soules as much good herein, as if they shoulde powre colde water into their bosomes; when as without farther searching of their soates, they may as well minister a maladie as a medicine. For as nutritiue and cordiall medicines are not good for euery sicke person, especially when the bodie needeth rather a stronge purgation, than a matter restorative; and as incarnatiue medicines may for the time allaye the paine of the patient; but after the greefe becommeth more greuous: so the comfortable applying of Gods promises are not so profitable for euerie one that is humbled, especiallye when their soules are rather further to be cast downe, than as yet to be raised vp: so those sugred consolations may for a while ouer-heale the Conscience, and abate

abate some present griefe; but so afterwards the smart may bee the sorer, and the griefe may growe the greater: hereof insueth this effect, that comfort seemeth to cure for a while; but for want of wisdom in the right discerning of the cause, men minitter one medicine for another; and so for want of skill the latter fitt grindeth them sorer than the former.

Some there be, who without all precept and practise will be their owne Physicians; and these, so soone as the fitt cometh vpon them, thinke it the best to chastise and to chase away their sorrowe, by drinking at tauerns, by minstrelsie, in merrie companie, by purging melancholy in taking phisicke, all which may seme to weare away the paine for a while, but yet after it byteth more deeply, when the burning feauer of their spirits shaketh them with a second recourse; and for that before they were not truly searched, purged, seared and launced, it cometh to passe, that the seconde relapse is more dangerous than the first impression.

To come to our purpose wee must know, that all grieues are either confused or distinct: and sure it is that the minde is appalled eyther for some cause knowen to vs as certaine; or for some thing vknownen to

to vs and vncertaine.

To them which are troubled with such blinde griefes, whereof they can see no reason, as often it happeneth to Gods Children in secret prouidence, who either neuer knew God, or else had but a generall knowledge of him: I answer, that as I denie not Physicke to be ministered; if it in part proceede from a naturall cause; so I require the word especially to shewe the principall and originall cause to beginne in the soule. And this I doe the rather, because I would haue wisdom both in considering the state of the bodie if neede so require; and in looking chiefly to the soule, which so fewe thinke of. If a man troubled in Conscience come to a Minister, it may be he will looke all to the soule and nothing to the bodie; if hee come to a Physition, hee onely considereth of the bodie, and neglecteth the soule. For my part, I would neuer haue the Physitions counsell seuered, nor the Ministers laboure neglected; because the soule and bodie dwelling together, it is conuenient, that as the soule should be cured by the word, by prayer, by fasting, by threatening, or by comforting; so the bodie also shoulde be brought into some temperature, by Physicke, by purging, by dyet, by restoring,
by

by musicke, and by such like meanes; providing alwaies that it bee done so in the feare of God, and wisdom of his spirite, as we thinke not by these ordinarie meanes to smother or smoke out our troubles; but as purposing to vse them as preparatiues, whereby both our soules and bodies may be made more capable of the spirituall meanes to follow after.

As we require these thinges to bee the matter of our Ministerie in such a perplexitie; so we woulde wishe the persons ministering to be men learned and of sound iudgement, wise, and of Godly experience, meeke and of most louing spirites. For when the troubled patient shall be well perswaded of our knowledge and discretion, & therewithall shall perceiue vs to come in tender and louing affection, I thinke an enterance is made, and all preiudice is taken away, so as wee may the more freely worke vppon the Conscience; first bringing them to the sight of sinne, as to some cause of their trouble. Heerein wee must labour to put away all confusion and blindenesse of sorrowe, endeuoring by wisdom to bring the parties wounded to some certaine object & matter of their trouble; and so draw out of them the confession of some seuerall especially, and secret, sinne; I say seuerall & secret

secret sinne, because I know, how many (through a palpable blindnes or disordered discerning of sinne) talke nothing so much as of sinne; and yet they eyther can not discern seuerall sinnes, or they wil not be brought to acknowledge their secreete sinnes: wherof the one proceedeth of the ignorance of the Lawe of God, and the other of selfeloue, which maketh vs loath euen in our trauell of minde, to shame our selues.

Pfal. 32.

Now that the confession of particular sins is requisite, it may appeare by the two and thirtieth Psalm, wherein (becing a Psalm of instruction, concerning the forgiuenesse of sinnes) the Prophet (by his owne experience) teacheth vs, that hee could finde no reliefe of his sicknes, vntill hee had remembered, and made confession of his sinnes.

What? shall we thinke that the Prophet of God (taught so wonderfully by the worde and by the spirite) did not see his sinnes before? Be it farre from vs. Rather let vs know that he had not seuerally and perticularly ripped vp his sinnes before the Lorde, in a seuerall confession of them. Which though the Lorde knoweth farre better than wee our selues: yet such kinde of sacrifice is most acceptable vnto him.

Now if in this trouble the person humbled can not come to the perticular sight
of

of sinne in themselves; it is good to vse the helpe of others vnto whome they may offer their heartes to bee gaged and searched, and their liues to bee examined more deeply, by hearing the seuerall Articles of the lawe laide open before them; whereby they may trye the whole course of their actions. For (as we saide before) the grossest hypocrites will generally complaine of sinne; and yet deale with them in particular pointes of the perticular precepts, and proue them in the applying of thinges to bee doone or not doone to their owne consciences; and wee shall see many of these poore soules tossed too and fro, now floating in ioyes, now plunged in sorrowes, not able to distinguish one sin from another.

Now when wee shall see the wound of the spirit to arise of any certaine and known sinne, it is either for some sin already committed, wherein we lie; or els for some sin as yet not committed, but whereunto we are tempted. For the former: It pleaseth God oftentimes to bring old sins to minde, when we had not thoroughly repented of them before; that so (as it were) representing the to vs afresh, we might fall into a more milking of the. And yet herein is not all,; to dislike our selues for some perticulars, although it bee good to bee occupied about some especiall sinnes:

sin: for as it is not sufficient for the auoiding of hypocrisie, to see sinne generally: so it is not enough to escheue the deceiueablenesse of the heart, euer to be poring busilie in one particuler, and to be forgetfull of our great and generall finnes. But let vs learne by the particulers to passe to the generalls.

When any such one sinne then doth pursue thee, rest not onely therein, but say thus rather to thy selfe; Oh Lord, is this one sinne so grieuous? and doth my God punish this one sinne so sorelie? Howe greate then should be my punishment, if thou shouldst (O Lord) so deale with mee for all my other finnes.

Let vs labour to haue a sense both of generall and of particular finnes, least in time our griefe passe away without fruite; whilst that not being displeased as well with one sinne, as with another; we either looke to superficially to generall, and not to particulars; or else too superstitiously obserue particulers and not the generalls.

Concerning those finnes whereunto we are tempted; as when a man is moued to thinke blasphemously of God the father, or to doubt wether there bee a Christ or no, or to imagine grosely of the holy Ghost, or to deny GOD, or to doubt of the Trinitie; or to be moued to murther, aduouerie,

or such like: in which temptations hee feeleth Gods spirit to cheeke him for them, so as he knoweth not in this case what to doe, for that on the one side he dares not listen willingly to these fearefull and monstrous temptations; and on the other side, he feareth least in time by long, sure he might fall into them, or at the least for that hee seeth not how to be deliuered from them: I suppose these motions are not so much to bee disputed with, as we by them are to be prouoked to more instant and extraordinary zeale of praier.

Surely these are dangerous temptations, and therefore are not to be kept close; which but nature will easily encline vnto: but particularly are to bee confessed of vs. For the Diuell will come sometime to thee, to keepe thee still in a generall acknowledging of sin, and vrge thee on this manner; Surely thou must needes doe this sinne, thou leest thou canst haue no ease, vntill thou hast consented, thou art ordained to it: the reason why thou art thus incessantly tempted, is because thou doest not thus take thy pleasure. Goe too, denie God, beleeue not his word: it is but a pollicie to keepe men in awe; Religion is no such matter as men make it. Thus for feare of yeelding on the one hand, and for shame of disclosing the tentations on the o-

other hande; many men haue pined away, & almost haue beene overcome by them. If we should disclose this (say these men) what would people say of vs? They would count vs Atheists, they would thinke vs the wickedst men in the worlde. Well for our instruction and consolation herein; Let vs learne that these kindes of tentations, are either corrections for some sinnes past, or punishmēts for some sin present, or forwarners of some sin to come. We shal see many tempted to adultery, who (no doubt) cannot bee brought to commit it; & yet because in their youth they haue committed it, and not repented of it, it comes to them againe. The like may bee obserued in theft, in gluttony, and in other tentations, which are not so much sent vnto vs, presently to overcome vs, as to put vs in minde, that some time heretofore we hauing bene overcome with them, should now repent for them. Sōe time a man shall lie in some sinne, whereof when he will not bee admonished, neither by the publicke nor priuate meanes, and then some other strange tentation shall fall vpon him, differing from that wherein hee presently lieth, to admonish him of that other sinne. As when a worldling shal be tēpted to adultery, a thing which he hath noe desire to doe; yet it is to make him looke to
his

his worldlines, whereof he hath so strong & through a lyking: Whereat if then he will not bee awaked, he may sodainely fall into that too, and so by the punishment of G O D, in punishing one sinne with another, both his sinnes shall bee to his greateshame laide open, and one sinne shall make knowne another. Sometime also it cometh to passe, that one shall bee tempted with such a sinne, as neither heretofore, nor presently he hath giuen any liking or entertainment vnto; and yet the Lord by it may forewarne him how he may fall into it hereafter, as also to shew that hee hath stode al his former life, rather by the grace of God than by the strength of flesh and bloode. Wherefore when thou art moued to doubt of God, of Christ, of the word, or of iustification, do not so much stand wondring at these strange tentations, as thinke with thy selfe that it is the mercy of God by them, to cause thee better to discerne of those tentations in others: when thou shalt haue obserued with feare and trembling how they make their first entrie into a mans heart, how they gather strength, how they agree with our corrupt nature, in what degrees they come to some growth, how the spirit of God doth resist them, what bee the meanes best to preuaile against them, And thus

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thus if thou make thy profite by them, thou shalt so wonderfully search and descrie by seuerall veines, the body, age and sleight to of these tentations in others, by an holy experience which God hath taught thee in others, that besides that thou shalt lay forth mens secrete corruptions, as if thou wast in their bosomes; thou shalt be able also by the seede of sorrowe in thy selfe, to begette an vnspeakeable ioy in others, who in time may bee tempted as thou now art.

Thinke moreouer and besides, that such is the efficacie of sinne, that they who are now noe Papistes, Heretiques, Adulterers, or Theeues, may for their secure contemning and foolish passing ouer of these tentations sent vnto them, sodainely, shortly after fall into them; because they would not seeke to make some vse of them, nor confesse before the Lord both their pronenesse & worthinesse to fall into them. But if wee will humble our selues in such tentations, and learne by them meekely to discern the corruptions of our hearts, we shall not onely presently deliuer our selues from perill, but bee also further enabled to assist others hereafter, in the like danger.

But some will oppose against these things which wee haue deliuered: Doe you thinke it a remedie to cast downe them that are already

readie

ready humbled? This is rather to bee a Butcher than a builder of a mans conscience. To whome I answere, that I desire Preachers to bee Builders, and not Butchers; and it is one thinge generally to apply, and another particularly to lay the medicine vnto the wound. it is good to begin with searching first, and to purge the sore by the vineger of the Lawe, and after to supple it with the oyle of the Gospel. Both which must bee done in wisdome, vsing them to some in greater, to some in lesser measure. For as some hauing nothing but a decay of nature, and no mortall humor, neede rather restorative, than purging medicines: So some rather troubled for some spirituall wants, than for grosser sinnes, neede not so much the sharpe threatnings of the Lawe, as the sweete promises of the Gospel. But if the bodie, through some extraordinarie repletion hath gotten some greate surfet, not so much to the weakening of nature, as to the threatning of imminent death, and therefore requireth rather some stronger purgation, than comfortable and cordiall medicines: then the soule brought almost to deathes doore with some extraordinary sinne, is rather to be boarded and pierced with the denouncing of Gods iudgements than otherwise. But be-

cause we would deale more plainely & lesse confusedly, it is good in our accessse to afflicted consciences, to lay these two grounds. First, we must perswade the persons humbled, that their sins are pardonable and their fores curable: And after, that this visitation is not so much a signe of Gods wrath and anger, as a seale of his mercie and fauoure, in that it is not either blind or barren, but plentifull in good effects, and fruitefull in Godly issues. The former how needfull it is, the experience of so many almost as haue bin throwne downe, is a sufficient witness; who haue had this as a tagge tyed to their tentations that neuer any were so plagued as they, none euer had the like temptations. The Lord will surely make an end of the in some strange and yknowne temptation. Wherein they are not vnlike vnto men fallen into some dangerous disease, who thinking to be without the sadome of the Phisitians skill, and not to be within the compasse of things recouerable, adde a second and sorer grieve vnto their former.

Wherefore as these men seeme to be halfe healed, when any man of knowledge can be brought, who by experience hath cured the like maladie in like degrees in others: So, when the sorrowfull soules are not a little by hope reifreshed and strengthened to loke for
some

some ease, when they see none other tentation to haue ouertaken them, than such as ha-
uing fallen into the nature of man, haue found
mercie at the handes of God, that he might
bee feared. This groundworke framed; it is
good, to build vp and repaire the decayed
ioy of the minde, partly by the Law, to make
a preparatiue for these ioyes; if the minde not
truely humbled, is not fit truely to be com-
forted: and partly by the gospel, if the con-
science kindly throwne downe, is become a
fit subiect to apply the sweet promises of God
in Iesus Christ vnto it. And here again, to an-
swere them that denie the law wholly, or at
all to bee vsed, when we would breed com-
fort in one: I demand whether if it be neces-
sary to maintaine the righteousness of Christ,
it be not also as necessary to preserve the
righteousnes of the Law? Seing the righteous-
nes of the Law, of vs not fulfilled, wil draw vs
vnto the righteousness of Christ to vs impu-
ted: And sith the righteousness of Christ to
vs imputed, is neuer thoroughly & truly este-
med, vntill we see the righteousness of the law
of vs to be vnperformed. Again if our Sauour
Christ did foreshew his Disciples, that the first
work of the holy Ghost at his coming, should
be to conuict the world of sinne, to make
men knowe, that without Iesus Christ their
is nothing but sinne, and then, that he should

rebuke the world of righteousness, that they might see how Christ dyed not for his owne sinne, but for the sinnes of others: I see not why it should not be verie convenient, first to lay open the righteousness of the lawe, that men may see their sinnes; and then the righteousness of Christ; that men may see their sins discharged in him. Besides, where the Lord saith by his Prophet. *At what time soeuer a sinner doth repent of his sins from the bottome of his heart, I will put all his wickednes out of my remembrance:* it may wel be gathered that there must be a sould sorrow for sin goe before, and then true ioy of sinnes pardoned, may the more frely by vertue of his promise be both hoped for, & looked for afterward. Moreover, seeing all the promises of God in the gospel are comended vnto vs vnder the title and tenor of restoring sight to the blinde, hearing to the deafe, strength to the Lame, health to the Sicke, and life to the Deade; it is manifest, not onely that there is noe disease of the foule which Christ cannot heale: but also that wee must first finde our selues blinde, deafe, dumbe, lame, sicke and deade, before hee will meddle with vs; because they that are whole neede not the Phisitron, and hee came to call sinners, not the Righteous to repentance. Now, to
doe

doe this in wisdom, by neither pressing the conscience too feuerely, nor releasing the conscience more vnaduisedly, it shall be a safe way, to vse the well tempered speech of the Apostle to the sorcerer; Repent, that if it be possible, thy sinne may be forgiven thee. Where hee doth not wholly discourage him, because it may bee his sinne may be pardoned; neither yet too boldly incourage him, in that without repentance, he sheweth it altogether impossible to be pardoned.

And that we be not too preposterous in our consolations, let vs bee warned by the blasphemous speech of that detestable *Arian*, who of late yeares was put to death at *Norwich*. This hellish heretique, a little before he should be executed, afforded a few whorish teares asking whether hee might bee saued in Christ or no? When one tolde him, that if he truly repented, he should surely not perish: he brake out most monstrously into this speech: Nay, is your Christ so easily to be intreated indeede, as you say? Then I defie him, and care not for him. Oh how good a thing had it beene not to haue cast this precious stone to this swine? Oh how safe had it beene to haue dealt more bitterly, and to haue dwelt more vehementlie on the conscience of this caytife?

An Arian
executed
at Nor-
wich.

Now to attaine some discretion in curing
this

this wounded spirite, wee must learne wisely to iudge, both of the person afflicted, and of the nature of his affliction. First, we may note whether it be a man or a woman, because we may vrge more fearfully the vse of the law to a man, as beeing the stronger vessel. And as Sathan knewe the woman to be most easie and frameable to be wrought vpon, at his first temptation: so is hee not ignorant that shee is the weaker partye to sustaine any temptation nowe. Then let vs consider, whether they that are thus humbled haue knowledge or no? Because, if they haue no knowledge they thinke trouble of minde to be so strange a thing, as neuer anie before had it: if they haue knowledge, then Sathan is readie to accuse them of the sinne against the holy Ghost, as though euery sinne done against knowledge, were a sinne of presumption. Further, we are to enquire, howe strong or weake they are, that if they be sorely stricken we cease to humble the any further, if they be not sufficiently wounded then to touch the with some deeper sense of sin. Also we must be circumspect, to finde out whether by nature they are more fearful & melancholy or no: As also, whether they be vsuall sinners, or haue false once of infirmity; that so vpon their disposition & inclinatio we may builde our speeches the better. To these it is
good

Good to adde the consideration of the persons age, estate & ability: as if the party be troubled for worldlines, whether he be not a great householder: if he complaine of vncleannes, whether he be not a yoong man & vnmarried: if he be hūbled with couetousnes, whether he be not old: because diuers countries, callings, ages, conditions & estates of men, haue their diuers & peculiar finnes, which we must rightly discern. Howbeit of what sex soeuer they are men or women, of what complexion soeuer they are, of what knowledge to discern sin, of what degree of committing sinne; of what age, authority, wealth, estate, or condition soeuer they are, it is good to marke that there be many, who are more troubled for the vexation and disquietnes of their minde beeing distempered, then for the vilenes and horriblenes of their sinne committed; who are wounded more with the feare of shame, with the feare of beeing mad, or with the feare of running out of their wittes, than with the conscience of sinne. Which thing if we find in them, it is our part to trauell with them, that they make a lesse matter of the outward shame, & more conscience of the inward sinne. Neither must we here forget to make a distinction between our speeches vsed to the hūbled in the very time of their extreame agony & burning a gue of their troubles, & those speeches which we
vsc

vs to them the fit being past; because the one and former requireth more consolation and lesse exhortation, the other and latter would haue vs more abundant in admonishing, and more sparing in comforting, when we may wisely admonish them to beware of sinne, which so procured their owne woe. In this breathing time, it is also expedient to exhort them, that for some season vntill they shall finde greater power of regeneration, they would tye themselves to some holy orders, and godly vowes, whereby they may either be furthered in mortifying some speciall sinne; which for that they could finde no power against it, did most grieue them, or strengthened in some special grace, the want wherof did also wound them.

But before we launch deeper into this sea of particulat tentations, and beginne to founde the dangerous passages of naturall corruption, and originall sinne, the troublesome froath whereof, doth almost overwhelm many poore pilgrims it; shall be good to giue this caution, that both in these and in the former troubles, men woulde be still againe admonished, patiently to beare with a wounded spirit, albeit it fall out so, that they be somewhat petrish, seeing the holy Ghost speaketh so fauourably of them, saying:

A

A wounded Spirit who can beare? And surely our practise in other things, by the lawe of equitie, may vrge this at our handes. For if men by the light of reason can see it to bee a duetie conuenient, not furiously to controule, but meekely to suffer, and wisely to put vp the vnaduised speeches of a man distempered in braine, by reason of some burning ague, or such like violent and vehement sickness: we may easily gather euen by the same rule of reason, not so seuerely to censure the impatient speeches of him, who by reason of some parching Feuer of the spirit, is disquieted in all partes of his minde, and hath all the veynes of his heart (as it were in a spirituall agony) vexed. Wherefore both vnfauour for want of godly wisdom, and vncharitable for want of Christian loue, are their inurmuring obtrections which say, what? Is this the godly man? Is this hee that is sorroubled for his sinnes? Why! see how pettish he is, nothing can please him: no bodie can satisfie him. Consider, O man, if thou canst beare with a fraile body, that thou must much more beare with a fraile minde. Consider O man that this his pettishnes doth more wound him to the heart, than any iniury thou couldest presse him with. And therefore seeing he afflicteth his owne soule for it, thou needest not adde any thing to his affliction

tion, and to exasperate his grieuous smart. Consider that it is a blessed thing mercifully to bethinke vs of the estate of the needy, and that to rub a fresh wound, & to streine a bleeding sore, is nothing else, but with *Iobs* friends to bring a new torment, wher there is no need of it. If the wise father doth rather pittie than rebuke his childe, when by reason of sicknes the appetite is not easily pleased: euen so, if we purpose to doe any good with an afflicted minde, we must not be aultere in reprehending euery infirmity, but pitifull in considering of it tender frailtie. Neither do I speake this to nourish pertishnesse in any, but would haue them to labour for patience, and to seeke for peace, which though they finde not at the first, yet by prayer they must waite on the Lord, and say; *Lorde, because there is mercie that thou maist be feared: I will waite vpon thee, as the eye of the seruant waiteth vpon the hand of his Master. I will condemne my selfe of folly, and say, Oh my soule, why art thou so heavy? Why art thou so cast downe within mee? Still trust in the Lorde, for he is thy health and thy saluation.*

Another

FINIS.

Another shorte Treatise belon-
ging to the Comfort of an affli-
 eted Conscience.



IN all afflictions Gods children must
 looke vnto the ende : They are
 to desire to profite by them, and in
 them to seeke the way of perfect co-
 fort and consolation : which that they may
 finde, they must know that the afflictions
 of the godly last but a while; they serue
 them but for salues and medicines; the ende
 of them is alwaies happy. In them they are
 not onely preserved, and purified from many
 sinnes : but also much beautified with the I-
 mage of Iesus Christ, who is the eldest Sonne
 in the house of God. Againe the crosse of true
 Christians is the sweete and amiable call of
 God vnto repentance, in that he putteth vs
 in minde thereby to bethinke vs of our debts:
 because we are giuen to thinke the daie of
 payment is yet farre of; yea we fall a sleepe
 vntill our turne be ended, and whilest God
 lengtheneth our daies waiting for our repen-
 tance, we neuer thinke of our sinnes vntill
 the houre come wherein we perish with
 shame. The best meeting then with the
 Lordes visitation, is without delay and in
 sincerity to pray for our sinnes to be pardo-
 ned. For therefore doth the Lord oftentimes
 shackle

shackle vs the more with the chaines of his chastisements, because we are more carefull to be vnburthened of our sicknes, then to be freed from our sinne: which wee the rather are loath to confesse, because we would not be espied, to be in the wrath of God. Others there bee that nearing of their sinnes in the time of their afflictions, will acknowledge indeede their infirmities to be the mother of such a broode: yet they haue no true remorse to restrain themselves from sinne, because they haue but a confused conscience thereof, and though their ship be neuer so much tossed and turmoyled, yet thinke they not that God holdeth the sterne. These men if God beare with them, do as it were settle in their lees, and are as it were soaked in their sinnes. For prosperitie is a drunkenness, to cast our selues into a dead sleepe, and when the Lord letteth vs alone, we cease not to sooth vp our selues, bearing our selues in hand, that we are in Gods fauour, and that he loueth vs, because he scourgeth vs not. And thus retchles we are whilst we measure Gods loue according to our sence and humor. Wherin we bewray our ignorance of the exercise of the crosse, in that affliction is the mother of humilitie, humilitie breedeth repentance, & repentance obtaineth mercy. Some also there are who vsually whilst the
fearfull

fearefull iudgement of God is before their eies, eyther in themselves or in others, haue a few glancing motions; and starting cogitations of their sinnes and of Christ his passion: yet at all other times their mindes are so clasped vp from thinking of temptations, & their hearts so locked vp from foreseeing or forethinking of iudgments, that they feelee no godly sorrow. They mocke the mourning daies of the elect, as of them that be of a melancholy nature; they make a sport of sin, as little remembring the sting which will either pricke them to the hart blood most fearfully in the houre of death, or meete the with gryping agonies in the day of their visitatio more speedily. But happely they thinke they haue giuen good testimony & word of their repentance and remembrance of God, when they giue one deepe sigh and away, and passe ouer Gods heauy indignatio as ouer burning coals. So that whilest the Lord in prosperity affordeth large peniworthes of his loue vnto them, they dally with his Maiesty, and make a sport of his mercy. All which imperfections may be better corrected, if in our deepest rest with a reuerente & humble feare of gods iudgmets, we did waite for the day of our tryall, & prepare our selues to the lords visitations, as they who by the writing of their owne conscience do acknowledge themselves by iust title to be fosterers therof: for the feeling of Gods mer-

cy must come from the sight of our misery by sinne; which being pardoned, we shall soone haue our infirmities heled. Wherefore let vs first learne to cleanse our soules from sin, and then to sustaine the sores of our body. Sure it is that if we haue suffered our hearts to be harrowed with the rake of Gods iudgements, (as occasion from the Lord hath bene giuen) that we are become soft & well exercised in the feare of God: we shall come to the feeling of our sins, the sence wherof, if it bring as it were a sicknes to the body & a corsey to the soule, it is an vndoubted earnest of our regeneration, & happy are we if we find our selues so diseased and troubled with our sinnes, that we can hardly (being in the skirmish & agony) make any difference between the motions to any euil, & the consent vnto the same: for oftentimes euil motions do so possesse the soules of gods children, sucking down so strongly in the that though they weepe, pray, and meditate (which be the last meanes & remedies to ease & cure them) yet though they feele them with irksomenes & loathsomenes, as we feele sickness in our bodies: yet those motions will be continually in them without diminishing, the delight onely excepted. Wherefore for our comfort herein, we are not to martyre our selues with disquietnes of minde, because we are so pestered, thronged with wicked motions and assaults, but rather let vs quiet our
selues,

selues, and not suffer our selues to be hindred with sicknes either of body or mind: by means wherof we should become more vnprofitable to our selues, & the whole church of God. For the godly shall not be so freed from sinne, but that they shalbe assailed with euill motions, suspitions, delusious, vaine fantasies & imaginations; the body of sin shall neuer be frō vs so long as we liue. For the scome therof is almost continually boyling & walloping in vs, foming out such filthy froth & stinking sauer into our mindes, that it is not only detestable to the minde regenerate and renewed by the spirit of God, but also it would make abashed the very naturall man, to looke into so loathsome a stye of sin, & sink-hole of iniquity. Yea it maketh vs often to quaille, & if it were possible, it would corrupt the very part regenerate. For mighty is the power, & raging is the strength of sin: Neither for all this must we cease to sorrowe for our sins, nor dispaire on the other side, although our sorrow bee but small. For if we be sorrowfull for the hardnes of our hearts, if we can be griued for that we are no more griued for our sins, if we can but sigh and groone because we feele our iniquities; it is so much a greater comfort vnto vs, as it is a greater testimony that our heartes are not altogether hardened: so that if we feele sorrowe indeede, although wee weepe

F 2

not,

not, yet we may gather comfort, considering that this sorrow is for sinne with a loue and hunger after righteousness: yea if our assaults be distrust, pride, arrogancy, ambition, enuie, concupiscence, as whole as the fyre in the furnace all our daies, and though Sathan layeth out cylo in great measure & out of measure, that it is the wonderfull mercy of the Lorde that we stand; and though our prayers be dull and full of wearisomenes, if the struiuing and straying of our selues to goodnesse be so hard, that we knowe not whether we strue for feare of punishment or for loue of so good a Father: yet if we feele this in our selues that we would faine loue the Lord, and be better, and beeing wearied and tyred with our sinnes, long gladly to enioye the peace of righteousness, and desire to please God in a simple obedience of faith; then let vs comfort our selues; there is no time to late to repent in. For he commeth quickly to Christ (although in the houre of death) that commeth willingly, and in a desire of a better life: howsoeuer sinne and Sathan at that time would especially perswade him. For as the humming Bee hauing lost her sting in an other, doth still notwithstanding make a fearful and grieuous noyse by her often buzzing about vs, but is nothing able to hurt vs: so sin & death, hauing lost their stings in Christ Iesus,

Iesus, do not cease at all, euen in the height of the parching heat of our consciences, to make a murmuring: and with furious stormes of temptations to terrifie vs and our consciences, albeit they can neuer sting vs. Wherefore if Sathan charge our consciences with sin (if we can feele the things a little before mentioned, in our consciences) let vs bid him, not tell vs what we haue beene, but what we woulde be. For such we are by imputation as we be in affection, and he is now no sinner, who for the loue he beareth to righteousness, would be no sinner. Such as we be in desire and purpose, such we be in reckoning and account with God, who giueth that true desire and holy purpose to none but to his children whom he iustifieth. Neyther vndoubtedly can the gilltines of sinne breake the peace of our conscience, seeing it is the worke of an other who hath commended vs as righteous before God, and saued vs. It must indeed be confessed, that our owne works wil do nothing in the matter of iustification, which from Christ, & in Christ is freely giuen vnto vs: it must be granted that in our selues we are weaker then that we can resist the least sinne, so farre of is it, that we can encounter with the law, sinne, death, hell and Sathan: and yet in Christ we are more then conquerers ouer them all. When the law accuseth thee because thou hast not obserued it;

send it to Christ & say, there is a man that hath fulfilled the law: to him I cleave, he hath fulfilled it for me, and hath giuen the fulfilling of it vnto mee; I haue nothing to do with thee, I haue another law which striketh thee down, euen the law of liberty which through Christ hath set me free. For my conscience which henceforth serueth the law of grace, is a glorious prince to triumph ouer thee. If sin come and would haue thee by the throat, send it to Christ, & say, as much as thou maist do against him, so much right thou shalt haue against me. For I am in him, & he in me: wherfore (O sin) I am righteous through my Christ, which is a condemning sin, to condemne thee which art a condemned sinner. If death creepe vpon thee & attempt to deuoure thee, say vnto it, Christ hath overcome thee, & opened to me the gates of euerlasting life: thou wouldest haue killed him, with the sting of sin, but the same being of no force, thy purpose (O death) hath failed, and he being my life, is become thy death. If Sathan sommon thee to answer for thy debts, send him also to Christ and say, that the wife is not suable, but the husband: enter thine action against Christ mine husband, and he will make thee a sufficient answer: who then shall condemne vs? or what iudge shall daunt vs? syth God is our iudge and acquitted vs? and Christ was condemned,

demned, & iustifieth vs? he is our iudge that willeth not the death of a sinner; he is our man of law who to excuse vs, suffered himselfe to be accused for vs. O gluttonous hell where is thy defence? O cruell sin, where is thy tyrannous power? O rauening death where is thy bloody sting? O roaring Lion, why doest thou freete and foame? Christ my lawe fighteth against thee O lawe, and is my liberty. Sinne against thee O sinne, and is my righteounes: Christ against thee O diuell, and is my sauiour? Death against thee O death & is my life. Thou diddest desire to paue my way to the burning lake of damned soules: but contrarie to thy will, thou art constrained to lift vp the ladder wherby I must ascend into the new Ierusalem. Wherefore if we shal finde our selues forsaken of God, so as we perceiue nothing but matter of dispaire, let vs still hold our owne; & in the certainty of our faith stay our selues, sith Christ is giuen vs of God that he might extinguish sin, triumph ouer the law, vanquish death, ouercome the diuell, and destroy hell, for our onely comfort and consolation. But peraduenture some will say, my faith is weake and colde, and my conscience is as a flaming lampe and burning furnace: I feare the Lorde will still pursue mee with his wrathfull indignation: Thou doest well to feare, but feare and sinne not.

For feare which subdueth the securitie of the flesh, is in all most requisite, in that the weaker we are in our selues, the stronger we are in God. But that feare is dangerous, which hindereth the certainty of faith, in that it incourageth our enemy more fearcely to set vpo vs; when we (comming into the campe) will cast away our armour especially which should defend vs. Comfort thy selfe, the Lord will not quench the smoking flaxe, nor breake the brused reede, he looketh not on the quantitie but on the qualitie of our faith. For as a good mother doth not reiect hir childe because through some infirmitie it is weake, feeble and not able to go alone, but rather doth pitie and supporte it least peradventure it should fal, & recompenseth that with more motherly affection, which in her child is wanting by occasion: in like manner the Lorde God our most gracious father doth not cast vs off, because through our imperfections we are vnable or afraide to drawe neerer to the throne of grace; but rather pitieth vs, and seing vs a farre of desirous to come vnto him, meeteth vs by the way, & by grace & strength of his owne hand, directeth our steps vnto his kingdom. And as he which freely purposeth to giue a wedge of gold, will not withdrawe his gift because the hand of him that should receiue it, is weak, troubled with the gout, palsy, or

or leaprofie, so that by any meanes, though in greate weakenes, he be able to holde it: euen so the Lorde purposing in free mercie to bestowe on vs an immortall weight of glory, will not deprivue vs of it, though many filthy blemishes haue poluted and weakened our faith, so that in any small measure we be able to take holde of his promises. neither are we to looke on our faith which the Gospell hath called vs vnto, because we neuer belecue as we ought; but rather on that which the Gospell offereth & giueth, that is on Gods mercy and peace in Christ; in whose lappe if we can lay our heads with Saint *John*, then we are in felicitie, securitie, and perfect quietnes. Contrariwise there be some, who (notwithstanding that a tormented conscience is a stinging Serpent, that it were much better that all the creatures rose vp against vs, euery one bringning their bane; then once to come before the dreadful face of God) are so blockish that they are wholly resolued into hardnes. If they bee pricked with sicknes, they crye alas; if they be pinched with pouertie they can complaine: but as for the torment of minde they can not skil of it: And euē to talke of a brused, cōtrite & broken hart, is a strange lāguage. For those whereof our consciences are rocked asleepe so that not one amongst a thousand knoweth

eth what it is to be pressed and harrowed with the rake of Gods iudgements. But blessed are they that to their owne saluation feelee this in their bodies, whilest sinne may be both punished and purged. For though God spare vs for a time, yet we know what he keepeth for our end. Wherefore it is the best for vs to runne to the Lord in this life with a troubled minde, least we tarry till the Lord haue locked vs vp with the heauie fetters of desperation, when he shall summon vs to the barre of his iudgement, in the sight of his Angels, and impannelling the great inquest of his Saintes against vs, shall denounce our fearefull and finall sentence of eternall condemnation, for we see many that haue beene carelesse and haue made good cheare all their life long, yea, and when men haue laboured to make them feelee the iudgements of God, they haue turned all to mockery, but whose iolytie the Lorde hath so abated when they drawe towardes death, that in steade of resting and sporting (whereunto they had bene giuen) they haue felt the terrour of death, hell, and damnation, and lapping vp their ioyes in finall desperation, haue forced out cursinges against their filthie pleasures. Wherefore if wee in the tempest of our temptations will saile a right course, neither shrinking
nor

nor slipping into the gulfe of desperation,
neither battering our barke against the
rocke of presumption; Let vs in a con-
trite spirire cry vnto the Lorde: Haue mer-
cy vpon mee, heale my soule for I haue sin-
ned against thee, forgiue all mine iniqui-
ties, and heale all mine infirmities. Thou
healest those that are broken in hearte and
byndest vp their soares: why art thou cast
downe my soule, and why art thou disqui-
eted within mee, waite on God, for I will yet
giue him thanks, he is my present helpe, &
my God. Yet my soule keepe thou silence
before God, of him commeth my saluation,
he is my strength, therefore I shall not much
be moued, his mightines is enough to giue
me courage, yea and shalbe euen when I am
forlorne, I knowe that the diminishing of
my body, goods, friendes, or any other thing
is a calling of me, to that which neuer shall
diminish nor decay, I beleecue that my Lord
and my God allureth me daly thither; that
I might not doubt that when my body is
laide in the graue, and there consumed as
it were to nothing, yet notwithstanding
my soule resting in the bosome of the Lord,
shall returne vnto me and shall rise to glo-
ry: euen as it (resting in this life, in the mer-
cies of Christ) did rise to grace. verely I see, &
that with ioy, that my flesh must go to decay
for

for looke what freshnes soeuer was in it, it diminished day by day. And I neede not goe farre to seeke for death, for I feele not so smale an infirmitie in my bodie, but the same is vnto me a messenger of dissolution. Yet for all this I shall see my God, and when I am couered in the belly of the graue with mouldes, I am assured, that he will reach me his hande to lift me yp againe to the beautie of his inheritance: so that this smale cottage and shed of leaues, being brought to the graue, shall be caried into an incorruptible tabernacle. Thus communing with our owne harts, and being still in the peace of a good conscience, concerning our outward sufferings, we shall finde that the Lord by his fatherly and louing chastismēts, intendeth nothing more then to proue our obedience, as good reason it is that he should, and to confirme our faith, as also is most necessarie. Howbeit still as I saide, he vseth a fatherly correction, that is, in mercy, measure, and iudgement. For as he striketh vs downe in anger for our sinnes with the one hande, so he raiseth vs yp againe in loue for our saluation with the other hand. For albeit his corrections be wearisome woundes to flesh and bloude, yet are they soueraine medicines to the soule and conscience, especially when the Lorde giueth vs that priuiledge

uiledge of his children, that by his holy spirite he doth ouermaister vs, least that finally we should be his Iudge, and he not ours . And for this cause the Lord is often times prouoked to put on (as it were) a contrary face, & to locke vs vp in a prison of aduersitie, to re-
straine vs from the libertie of our sinnes, which Sathan faine would make vs violently to rush into. And surely though the wisdom of the flesh perswadeth vs that nothing is better then to be spared and not to be espied when the Lord calleth vs to reckoning; yet the spirit shewing our desperate estate, without the fyre of affliction, and boulder of aduersitie, teacheth vs that we cannot of all the blessings of God sufficiently esteeme this, being the mother of humilitie, and nource of true repentance . Againe, the Lorde fitteth vs often by inward temptations and outward crosses, to fitte vs from the stake of securitie and vntowardnes to good workes; least in time we should loose the experience of our knowledge and faith in Christ, and seeke some easier kinde of life for flesh & bloud. Neither can we truly repent, vntill by some crosse we know this world to be a place of sorrowe, and not of mirth and delight. For so long as we make our prosperitie a bulwarke to beate downe all harmes, we are to looke for aduersitie to beate downe the
high

high saile of our proude hearts, whereby we gadde after our owne lustes, and leaue the anchor of peace, which is our trust in God. Let vs learne then, when the world beginneth to fauour vs, and we haue as it were an hundreth thousand soldiers, to beare vs vp; not to be secure; for there is nothing more easie for a man, then for to make him selfe beleeue that he shall alwaies continue in happy estate, and thinke he shal die in the nest. But we must be as birds on a bough, to remoue at Gods pleasure, and that without resistance when the Lord shall visite vs. And because we are giuen to much to thinke that wee haue the things in our owne right, which we houlde of the free goodnes of God: wee are taught in affliction how hainous vnthankfulnes it were to binde the Lord continually to intertaine vs in this life at so full Charge and cost, without respect of his free & vnderferued giftes: or to holde plee against, and sue him as it were by an obligation, at whose handes we ought to begge daily; and at whose gate we receiue all our maintenance: or to make a rent charge of all that which he giueth of his free liberalitie. Thus in the end wee make a chalendge of owner-shippe of Gods giftes, and make accompt to haue their companie to the graue, whereby wee prouoke the Lod often to prooue to
our

our faces, that all that wee haue is but lent and borrowed. Let vs then haue such an eye to euery blow, that whensoever the Lord shall lay any crosse vpon vs, wee bee ready to receiue it & to yeelde vp our bonds vnto him, the condition whereof is, that wee be readie to remooue whensoever he pleaseth, knowing that Gods prouidence forceth vs alwaies to the best, and as most may make for the hastening of our soules to our euerlasting inheritance. Let vs learne not to reckē without our host, & that we hold our prosperitie of the Lord not in fee simple, but as tenants at will, that is, from day to day, resigning to God the soueraignetic of reuoking vs when it pleaseth him. Thus it becommeth the Lord to change our estate that wee become not snarled in the gistes of prosperitie, and become so folish as not to keepe on our way to the heavenly life. Our natural inclination is to forget that we are on earth as pilgrimes; to leape vp into the clouds; and to promise vnto our selues the whole course of our liues to be in prosperitie; and so long as God letteth vs alone at our ease, we take our selues (as it were) to be petty Gods. But when we see our selues shut vp, and know not what will be the end of our misery, finding our selues to be intertained in this life but as iorney men, waged for the present day, but
not

not knowing what will become of vs the day following: we desire to take our rest in the bosome of Gods providence, and so much we strike our sailes the lower, when the Lord proclameth warre with our secure prosperitie: which perswadeth vs that we shall liue for euer, and driueth vs from bethinking vs of our miseries and frailties. Wherefore let vs cut out our prosperitie by the patterne of humilitie, and in our best estate, putte our selues in readinesse to suffer aduersitie, and whē we are well, to looke for worse, & keepe a good watch when God handleth vs most gently, that in abounding we may foresee our wants, in health our sicknes, and in prosperitie our calamitie: concerning things of this life the faithfull are to stande in a doubt, that that which they holde with one hande, may be taken away with the other. Wee must not thinke that we shalleuer be shut vp in a mewe, so that we should see noe crosse: but we must lay open our selues to receaue stripes from the Lord, knowing that our least cryes will stay his greatest scourges. Let vs loue to bee assaulted, but not vnmeasurably because God will assist vs. Let vs looke to fall, but on our knees, because Gods hand doth hold vs vp. Let vs looke to bee humbled but in mercy, because the Lord sustaineth vs, and as we are assured where
misery

misery hemmeth vs about on euery side, to haue an out-gate in euery danger: so it is our part continually to confesse before the Lord, that wee euer giue new occasions that hee should follow vs with newe punishments, and that our finnes doe often shake of the wings of Gods mercy, vnder the which we haue bene long comforted. For Gods children acknowledge themselves without ceasing, that God hath roddes in a readines (though they see noe present euill) to beat them from their finnes: and bende all their care, how they may rather suffer aduersitie to Gods glory, then to sleepe securely in prosperitie vnto their owne pleasure. Now when the Lord doth, as it were holde vs on the racke for these causes before named, we must pray vnto him, that (howsoeuer he keepeth vs in the presse) wee may haue a breathing while to consider our daies spent in pleasure, and to examine our vnthankfulness, which shutterh vp the doore of Gods mercy from vs. And because our afflictions are the sorer when they come the nearer to the soule, we may with our selues conclude to hold on the way of our thorough-faire and though wee see nothing but thornes of temptations, and briers of euill affections, so as wee must bee faine to leape ouer hedges, rockes, and ditches; yet must

we not cease to continue in Gods seruice. For if that were not, what triall and examination of our faith should there bee, weare wee as in a faire medowe that wee might runne on a longe by the water side in a shade, and that there might be nothing but pleasure and ioy all our life time : who could vant that he had serued God with good affection? But when G O D doth send vs things cleane contrary to our desires, that we must bee faine one while to enter into a quagmire, and another while to march vpon ragged rocks & stones; then wee shall haue the vse of a well excised minde in prayer, in repentance, and in contempt of this life. And why doeth the Lorde some time suffer vs to pyne away, and to languishe in continuance of griefe, seeinge that hee coulde cleane ridde vs at the first, doubtlesse to this end, that wee might confesse his mercy more freely, and bite of his iustice more sharpely. Let vs now learne to holde all the passions of impatientie in bondage, both by comparing our euils which the wonderfull mercies of G O D, and our smale sufferings with the intollerable conflictes of our forefathers

fathers. For there is noe greater cause
of our despairing vnder the crosse, then
when Sathan perswadeth vs: that ne-
uer any were handled so roughlye, or
els woulde beare vs in hande, that al-
though G O D afflicted the faithfull that
haue beene before vs, yet they were
not so weake as wee. But let vs remem-
ber that G O D hath so pinched his
seruantes, euen them whome hee loued,
and whose welfare was deare and pre-
cious in his sight, and hath often brought
them to such extremities, as they were
not able to looke vp any more, nor
wist how to speake nor how to houlde
their peace. Wherefore least our infirmities
shoulde ouermaster vs, and when temp-
tations are fierce vpon vs, wee knowe
not where to become: Let vs call too
minde the Saintes of God, who were
constrained with sighes and grones to stoupe
vnder the hande of G O D; whose
martyrs and tormented children ought to
bee our looking glasses, to the ende that
by them wee may learne, that according
as G O D dealeth forth the giftes of the
Spirite, thereafter doth hee sende greater af-
flictions; both to make the more esteemed,
and

Abraham

David,

Ezechias,

and also to cast vp a more plentifull fruite of their faith. How did God deale with *Abraham*, not a common man, but rather an Angell, the tenth part of whole sufferings would make a stout heart to quaille. How was *David* the seruant of God, exercised in Gods schole, who felt all Gods darts; and had all his arrowes shot at him. Thus it is requisite that Gods graces shoulde not be idle in his children, but set on worke by afflictions, whereby they may be knowne in due time and place. How did God play the Lion with *Ezechias*, who (as with pawes & teeth) brused and crushed his bones; not that wee may accuse God of cruetie, but that wee may see with what anguish the Lorde doth some times exercise his children, and with what patience he doth arme them: who notwithstanding his vehement trialles, doe stay them selues vpon God, accusing them selues (*Mar. 7.9.*) I will beare the wrath of the Lord, because I haue sinned against him; and excusing the Lord with all humblenes with *Dauid* (*Psal. 114.*) I know O Lord that thy Iudgements are right, and that thou hast afflicted me iustly &c. It is much auailable to mortification and Christian patience also, to occupie our heartes in the house of mourning euen in our greatest banquetting, and to betake our selues vnto some serious meditation

ration of aduerſitie, when preſent pleaſures
would moſt deuiſe vs from the remembrance
thereof. So though wee haue much in poſ-
ſeſſion, wee ſhall haue little in affection: &
when God doth moſt aduance vs, we ſhall
feare our wantes of humilitie: and here
eſpecially be ranſacking our infirmitie, when
the Lord for our triall enricheth vs moſt with
his benefits. For if the Lord God by multi-
plying his mercies increaſeth our account;
we are often to ſuſpect, to call to iudgement,
and to arraine our ſelues for the vſing of Gods
creatures; who often giueſh that in iudge-
ment, which he might deny vs in mercy and
often wayneth vs from ſome things in his
loue, which hee might giue vnto vs in his
anger.

G3

FINIS.

Sweete and sure signes of Election, to them especially that are brought lowe.

A clearing of iudgement, conceining of the truth, and true meaning of the Scripture making for vs or against vs.

A rebuking of sinne inwardlie, a pouertie of spinte from thence, and a mourning therefore,

A being cast dowe in our owne conceite, & a meeknes to beare our punishment thereby wrought,

An hungering after the righteousnes which is in Christ, and a prising and esteeming it aboue all earthly things.

A musing vpon, and a desire to thinke and speake of heauenly thinges.

A conflict of the flesh and spirite, and therein by practise the power of the spirite gettinge the vpper hand.

A sowing to the spirit, by the vse of the means, as of the word, prayer, &c.

A purpose vnfained, ypon strength receiued, of vowing ones selfe wholly to the glorie of God, and good of our brethren.

A resignation of our selues into Gods hands,

An expecting of the daily increase of our soules health, and our bodies resurrection.

The forgiuing of our enemies.

An acknowledging of our offences with a purpose truly to leaue them.

A delight in Gods Saints.

A desire that after death the Church of GOD may flourish and haue all peace.

A spire without guile: that is, an vnfaigned purpose alwaies to doe well, howsoever our infirmities put vs by it.

FINIS.





A letter from M. Richard Greeneham to a friend of his, M. M. against hardnes of heart.

Beseech God the father of our Lord Iesus Christ, giue mee his holy spirit in writing to giue aduice, and you in reading to receiue it, Amen. Since the time I receiued M. S. his letter, wherein hee declared his carefull compassion ouer your estate, I haue beene not a litle grieved because, partly for want of a conuenient messenger, & partly because of my manifold distractions with the like occurrences & other waighty affairs, I haue beene hindered hitherto from writing vnto you. And albeit euē still I am in the same case, yet conscience towards God, compassion & loue towards you, forceth mee to ouercome lets which hardly I could otherwise preuile against. And albeit I cannot write as I would, yet of that which I shall write proceeding frō the forenamed groundes I looke for some blessing from God through Iesus Christ, if you will not too much faint in faith, and yeeld to the aduersarie: yea, if you will but hope so well of your selfe, as (in the feare of G O D I doe write it) I hope of you. First, whereas it seemeth you are some-

sometimes grieved, becauf you tarried not still at Cambridge according to mine aduise, you must knowe I aduised it not as a thing necessary, but more conuenient, as I the supposed, but I aduised you to obey your father, if his pleasure still continued to haue you home; whereunto you yeelding, I cannot see howe you offended, it being your Fathers pleasure you shoulde so doe. And who knoweth whether beeing there you might not haue bene as much troubled, there beeing no priuiledge for persons and places in such cases; And who knoweth whether it be the Lordes pleasure, for the example and instruction (and I hope the consolation) of others in the ende. And albeit you will nowe thinke that heere you were nearer the more and stronger meanes, yet knowe you and bee perswaded, that God can and doth in such cases worke by lower and weaker, according to his good pleasure; Besides, it is in our corrupt nature to make much of such meanes as we cannot haue, and not so to esteeme those which God doth offer vs, as we should; I beseech you therefore in the name of Iesus Christ, humbly to praise God for those meanes he offereth in mercy vnto you, and to vse them in faith accordingly; and so God shall blesse you by them: And then by such conference as you may haue from

from hence by letters, wherein if I may stand you in any steede, rather for the good opinion you haue of me, then for any great matter I am able to performe, I shalbe ready to offer any office of loue vnto you as God shall inable mee, and so farre forth as I shall bee at any time instructed in your perticular estate in some letters sente from you by conuenient messengers. That which I perceiue presently by M. S. letter is, that you are afflicted with the blindnes of your mind; and hardnes of your heart, which cannot be moued either with the promises of Gods mercies, or feare of his iudgements; nor affected with the loue & delight of the things which bee good, nor with the hatred and loathing of the euill. Great cause you haue of grieffe I confesse, but no cause of dispaire dare I grant, because I am perswaded that your perswasion is somewhat false, partly for wante of a sounde iudgement of your estate, and partly for some defect of faith, somewhat through your owne default. First therefore know you for a certaintie, that this is no other tentation, than such as diuers of Gods children haue beene humbled with, and afterwarde haue had a good issue out of it: and if it please God to moue ye to credit me, I my selfe haue knowen others, as deeply this way plunged, as you can be. Remember ther-
fore

fore, that God is faithfull, and will not suffer
 you to be tempted aboue that which you
 shall be able to beare. And yet farther to
 confirme you heerein, the holy scribeures do ^{1. Cor. 10, 13}
 recorde, that this way God heeretofore hath
 humbled his owne people: in whose person
 the Prophet *Esay* lamentably complaineth. ^{Esa. 63, 15.}
 O Lord looke down from heauen, be-
 hold from thy dwelling place of thy holines,
 and of thy glorie. Where is thy zeale and thy
 strength, the multitude of thy mercies, and of
 thy compassions? They are restrained from
 me. And afterwarde; O Lord why hast thou
 made vs to erre from thy waies, and hardened
 our hartes from thy feare? And in the next
 chapt. Wee haue becom alas an vnclane ^{vers. 6}
 thing; and all our righteoutnesse is as filthy
 cloutes; and we all doe fade as a leafe, and our
 iniquities as the winde doth take vs away: and
 there is none that calleth vpon thy name, nei-
 ther that stirreth vp himselfe to take hold on
 thee, for thou hast hid thy face from vs, and
 hast consumed vs, because of our iniquities.
 And before. Wee grope for the wall like ^{Esa. 59, 10}
 the blinde; and we grope as one without eyes,
 we rore like beares, and mourne like doves.
 So complaineth *Ezechiel* in the bitterness of
 his soule; Like a crane or a swallow so did ^{Esa. 38, 14}
 I chatter, I did mourne as a dove: And ^{Psal. 51, 10}
 when *Dauid* crieth, Create in me O God a
 cleane

cleane heart, renew in me a right spirit. Restore
 to me the ioy of my saluation, establish me
 with thy free spirit: doth he not declare that
 his heart was vncleane, his spirit croked, the
 ioy of his saluation lost, and himselfe subiect
 to the spirit of bondage? so that wanting the
 spirit of liberty or adoption, he could not then
 cry *Abba Father*, nor haue any power against
 sinne. Thus you see how Gods children may
 be blinded in minde, and hardened in heart
 for a time, so that they feele in themselves
 the grace of the holy spirit to be as it were
 perished and dead. I Fa. then to relieue the in-
 firmities of your iudgement in this case, be-
 cause I know it may much distresse you, you
 must vnderstand that there bee two kindes of
 hardnes of heart, the one which is not felt nor
 perceiued; The other which is perceiued & felt;
 and of the former that there be two sortes, the
 first (which is most fearefull) when any doe
 purposely resist the motions of Gods spirit,
 and wilfully refuse the meanes of their salua-
 tion; of which the Prophet *Zachary* speaketh.
 7.11. They refused to harken, and pulled a-
 way their shoulder and stopped their eares
 that they should not heare: yea, they made
 their heartes as an Adamant stone, least they
 should heare the law, and the wordes which
 the Lord of hostes sent in his spirit by the mi-
 nistry of the former Prophets. The outragi-
 ous

ous sinne of these men, the Prophet *Esay* expresseth in these their owne fearefull termes, Esay. 28. 15
 we haue made a couenant with death, and with hell, we are at agreement: though a scourge runne ouer and passe through, it shall not come at vs: for we haue made falshood our refuge, and vnder vanitie are we hidden. This was a fearefull estate indeede; yet for all that no man can say, but some of those hauing hardened their eartes, might bee, and were after ward conuerted. The other kinde of hardnes of heart which is not felt not perceiued, or if perceiued, yet not felt; (which albeit it is lesse fearefull, yet it is dangerous enough) is in such, as although they wilfully resist not Gods spirit in good meanes; yet securely, carelesly and willingly they lie in sinne, without any remorse of it, or true tast of good things. Such was *Dauid* his estate for the space of a yeare before *Nathan* the Prophet came to reprove him, and rouse him from his lulled sleepe. Both these kindes I am perswaded you are free from, otherwise than in temptation. Satan may sometimes mooue yee thereunto. The other kinde of hardnes of heart which is perceiued and felt, is of two sortes; the one in them which are desirous of meanes whereby they may be releued, although they do finde small or no ease at all in themselves for a time,

Eſay. 63

Of this kinde the Prophet *Eſay* (in the name of ſome of gods people) complained. And ſuch was *Dauids* ſtate. After that *Nathan* had reſproued him, and gods ſpirit began to worke with him, yet he crieth out as ye heard before, of the loſſe of gods graces: and when he ſaith, that God will accept of no ſacrifices be they neuer ſo many nor precious, without a contrite heart and broken ſpirit; he ſheweth that for a time (euen after the prophet had reſproued him) he wanted both. This is your caſe, and therefore you are in the ſtate of ſaluation; for *Dauid* was in this caſe, euen after he had confeſſed his ſinne, and had receiued abſolution and pardon from God, by the miniſterie of *Nathan*, althoough he neuer felt ioy thereof, nor true grieſe for the other: yet becauſe in trueth of heart he confeſſed his ſinne (as my truſt is you doe) and was certainlie perſwaded of the pardonablenelle of it by gods mercie, (althoough he was larre off from the feeling it, or applying it to his woeful conſcience) his ſtate was good, & verie well to be hoped of. And you muſt know & be perſwaded that thoſe things which are written of gods ſaints, & namelic of *Dauid* & *Peter*, & ſuch others, are examples for vs, if we will ſtay our ſelues vpon the word of God in the miniſterie of his ſeruants, & wait vpon the Lords good time, till he come neerer vnto vs by his ſpirit:

neerer

neerer I saie, for he is come alreadie vnto you: or it may be he neuer went from you; because to be grieued & humbled with blindnesse of minde & hardnes of heart, to beleue certainly the truth of God his promises in generall, and to reuerence the seruants of God which bring the glad tidings of saluation and to long after the comfortes, vsing the meanes of the word and prayer, the Sacrament of the supper, and the companie of gods children, contrarie to hope, vnder hope, yea without anie present feeling: all this is a certaine argument, that gods spirit is with such, & therefore with you. This estate although it bee verie grieuous, yet it is neuer dangerous, much lesse is it fearefull; vnlesse any be so wilfull, that they perseuere & continue in desperate refusing al good meanes: vnlesse they perseuere I say, for that through the spirituall aduersarie, & his forceable power, wherby God suffereth him sometime for a season to winnow them as wheate, they are so bewitched and intoxicated, that they are carried by violent force of tēptation, to waxe wearie of, or to refuse all meanes of comfort by fittes: yea, almost to haue no desire at all vnto them; yea, sometimes to speake yeie euill of them: But all this is but temptation, and therefore G O D will bee mercifull vnto them for Christ his sake.

Thus

Thus *Iob* cursed the day of his birth, and wished to be strangled; *Jeremie* almost repented that euer he preached in the name of the Lord: both scarcely abstaine from blasphemie, *Dauid* moued with the spirit of ambition (though durisfully admonished) wilfully went on in numbring the people; *Peter* also vaingloriously presuming of his own strength, being most wisely and effectually preadmonished of his weakenes even by our Lord Iesus, yet wittingly rusheth as a horse into the barreil and then very cowardly yeeldeth, yea doubly denieth, yea strengtheneth his sinne with a three-fold coard, and fasteneth it with banning and cursings: and yet all these obtained mercy most bountifully; For why? as *Sathan* had desired to winnow them, so our Lord Iesus praied for them, that their faith, though it was vchemently assaulted, yet shoulde not be overcome; although it was battered, yet that it should not be destroyed; and though it was oppressed, yet that it should not be extinguished. And heere bee you fully perswaded, that albeit *Luke. 22. 31.* the words seeme to runne as belonging but to *Peter*, *Vz. I haue praide for thee that thy faith should not faile;* yet he praied for the rest of the Apostles, yea for all the faithfull. For first he saith not, *Simon* *sathan* hath desired to winnow thee: but you. Why then saith hee, *I haue praied for thee?*

thee? Verelie because he should more grieuously offend than the rest: although their offence was verie great; therefore his and our most blessed Sauour applied to him the promise, but did not appropriate it vnto him only, and restrained it from the rest. Compare with this place, *Iohn. 17. 20.* and you shall see, that the heavenly verity affirmeth; that he prayed not onelie for the Apostles, but for all those that should beleue through their word: yea farther, Our lord Iesus Christ was yesterdaie, is today, & shalbe for euer. And as the forefathers were baptised into him, and did eate his flesh, and did drinke his blood; so was his praier effectuell euen to them vnder the law; much more to vs vnder grace. And when you can finde testimonie in your heart, that when you would doe well, euill is present with you, and that you do the euill you would not; then do not you it, but sin in you, when it leadeth you captiue. Much more, when sathan works withall buffeting you, assure your selfe that God hath pittie on you, that the vertue of his power shall be perfect in your weaknes. If you beleue, according to your faith it shalbe done vnto you. But you will say, you cannot beleue, that this vile & crooked hardnes of your heart can be remitted & renued: & euen this was the seconde pointe which in the former part of my letter I gaue you to vnderstand

Hebr. 19.

Rom. 7.

1. Co. 13. 4

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was

was the cause of your excessive distresse. I beseech you, & I charge you in the name of our lord Iesus Christ, that you wil not willingly lie nor offer iniurie to gods spirit, nor to your selfe who hath receiued it. Tel me, what is the reason why you thinke you haue no faith? Verely because you haue no feeling, nor any other fruites thereof, as you thinke. Well, first then agree with me heerein (as you must if you will not disagree with the truth) that feeling is but an effect and fruite of faith; and therefore there may be faith without feeling, as well as the cause may be without the effect, & the tree without any appearance of fruit, yea, of sap for a season. And as a man sore wounded and diseased, may for a season be deprived almost of all operations of the naturall life to the outward shew, and to his owne iudgement and feeling; so may a spirituall man be sore wounded by satan, and diseased by the present feeling of his sinful corruptions, specially in temptations; that he may thinke, yea appear to others, that the life of the spirit is not in him. Thus, *Peters* faith did not wholly faile, (as you haue heard) or else the praier of our Saviour preuailed not. Thus when *David* declared that his heart was vncleane, and his spirit crooked or vnstable; and that he had lost the ioy of his saluation, and the spirit of libertie, or adoption: yet hee praieth, that

Psal 5. 12.
ver. 14.

ver. 13.

that God woulde not take his holy spirite from him: therefore hee was not deprived of the spirite of sanctification.

Heere seemeth to bee repugnance, but there is not anie: hee was deprived indeede for a time of the graces of the sanctifying spirite, but not of the holy Ghost wherewith hee was sanctified: which graces, as God restored vnto him, so I am perswaded he will do vnto you: Yea, and I doubt whether you are deprived of them; but onely that partlie Melancholy, partly Sathan working therewith, make you doe iniurie to your selfe, and to the graces of the spirite in you; which I beseech you to take heede of.

But the messenger cannot stay, and therefore I cannot write as I would, eyther of this, or of the remedie which you should vse; which hereafter I will, as God shall enable me: and I pray you let me vnderstand (as I requested in the beginning) of your estate in perticular somewhat more, and that by this Bearer if you can; because he is of your acquaintance, and will bring it to me faithfully. Onelie I adde nowe vnto that I haue written of hardnesse of heart at large, that you must diligently obserue the worde Create, which *Dauid* vseth, declaring that hee had no feeling of heart. To this ioyned that which the Prophet *Esay* speaketh in the person of GOD. I create the fruite of the lippes

lippesto be peace, peace as well to him that is farre off, as to him that is neere. Therefore in faith you may as well pray, with hope to obtaine, as did *Danid*: therefore say with him often, and with Gods people. O Lord, thou art our Father: wee indeed are clay, but thou art our maker, and wee are the worke of thy handes &c. Know also, God can cause wolues lions, leopards, &c. to dwell louingly with lambes, calues and kids, &c. & that which is ynpossible to men, is possible with God, euen to cause a cable rope to go through a needles eye; that is, to change the hard heart of the vnbeleeuing couetous wretched man; much more yours: yea know you that all things are possible to him which beleeueth. Cry then, I belecue, O Lord helpe my vnbeliefe: and I dare promise you in the name of our Lord Iesus Christ, that you shall haue your hearts he-fire in goodnes. Thus abruptly I must ende, I comend you to God & the word of his grace, which is able to builde you vp, and giue you the right of inheritance among them that are sanctified. And the very God of peace sanctify you throughout, that your whole spirit & soule and body may be kept blamelesse vntill the comming of our Lord Iesus Christ. Faithfull is hee which hath called you, which will do it. Amen. I pray you pray for me, & I trust as I haue, so I shall pray for you, and much more. Yours in Christ Iesus to vse in any neede. R. G. An

An other Comfortable
Letter by Master R. G.
 to Master M.



Rother beloued in our Lord
 Iesus Christ, seeing you haue
 had heeretofore not onelie
 knowledge, but also expe-
 rience of Gods gracious and
 mercifull goodnes in Iesus
 Christ, of your owne vnbeliefe and of Sa-
 thans subtilenes; I could meruaile why you
 should giue such place, and not keepe your
 ground no surer, if I were not much acquaint-
 ed with such occurrences. I know not ther-
 fore whether with wordes of rebuke, or of
 comfort, I should seeke to relieue you. Be-
 cause I cannot come vnto you, my counsell
 and desire is, that you would come vp to *Lon-*
don the next Tearme at the farthest; that so I
 might aske of God, to frame my speech to
 your Good. In the mean season I beseech you
 to call vnto minde that which you cannot be
 ignorant of, that in the lawe, sacrifices were
 offered for Gods people, not onely at their
 first entrance into couenant with the Lorde,
 but also afterwardes manie times; and that
 not only for sinnes committed by ignorance
 but also by errour, that is, forgetfulness, faile-

Leuit. 5.
 45. 6. 23.

Leuit. 5.
 45. 15. 6. 2.
 Nu. 15. 28.

nesse, retchlesnes, carelesnesse, &c. If you haue not *Tremelius* his translation by you, you must take heede of the english that hath ignorance, for they failed that so translated it.

It is manifest that the sinne of errour is there opposed against the sinne committed with an hie hande, that is to blasphemie with contempt of God, and making his lawe of none effect but to bee in vaine. Which sinne I am sure you are most farre off from, I would you were as farre off from vnbeliefe and distrust. That Gods children may fall after their calling into diuers soule faultes, may appeare by many proofes. First, in the Lawe, when the Lord speaketh in his Maiestie and proclaimeth his glory, yet in howe many wordes commendeth he his mercy, and for howe many seuerall sortes of sinnes. Doth not *Esay* the holy Prophet call the people of his daies, the people of *Gomorrah*, and their Princes the Princes of *Sodome*? Doth not he accuse them as grieuous transgressors both of the first and second Table; and yet doth afterwarde promise them, that though their sinnes were as crimson, they shall be as white as snowe; though they were redde like scarlet, they shall bee as woole. Doth hee not charge them that they were sunke deepe in rebellion, and yet exhor-

Exod. 24.
6.7.

Esay. 1.10.
81.

vers. 18.

Es. 31.6

exhorteth them to returne vnto the Lorde?
 Yea, doth he not charge them not onelie
 with rebellion, but also with vexing the holy
 spirit of God? And yet reade what is written.
 Pray as there you may learne, *Esay* tenth
 Chap. fīue, sixe, &c.

Esa. 63. 10

Esay. 63. 9

What, doth not the holy Prophet *Iere-*
mie shewe, that *Ephraim* was as an vntal-
 med Calfe, &c. yet so soone as he mourned
 and was ashamed of himselfe, doth not the
 Lord shew, that his bowels of mercy were
 troubled for his estate? Doth not the Lorde

Ier. 31. 12.

offer mercy vnto the prophane and forget-
 full transgressors of his holy couenant? Is not

Psal. 50. 5

this part of the couenant made with all the
 sonnes of *Dauid* in Christ Iesus, that if
 they not onely omitting many good things,
 but also commit rebellions & iniquities, that
 though hee may visit them, yet it shall bee
 with the rodde of his children, and that his
 mercy hee will not take from them, nor break
 of his couenant made with them in Iesus

Psal. 89. 30

Christ? Therefore remember that the holy pro-
 mises, threatnings, precepts & examples are
 written, that we should not sinne, but if any
 man sinne, we haue an aduocate with the
 father Iesus Christ the iust, & he is the re-
 conciliation of our finnes, & not for our sins
 onely, but for the finnties of the whole
 world, Doth not the blessed Apostle *Paule*

1. Ioh. 2. 2

1. Cor. 1.

6, 7

1. Cor. 3.

15. 1. 3.

1. Cor. 10.

9. 13.

Psal. 19. 13

charge the *Corinthians* whom he affirmeth to bee rich in Christ, and destitute of no spirituall gift, to be more carnall then spirituall, yet babes in Christ, yea to be false Into idolatry, committing of euill things, fornication, tempting not only of God, but of Christ, yea murmuring against them; yet doth hee not beerein comfort them, that no temptation hath token hold on them, but such as appertaineth to man, & that God will be mercifull vnto. *David* praieth against presumptuous sinnes, that they should not raigne ouer him. Signifying though he sinned presumptuously, yet if he did not perseuer in presumption obstinately, without desire to repent, that such sinne or sinnes were pardonable: Nowe the Lords couenant towards his in Iesus Christ is, not to deale after their sins, nor to reward the after their iniquities, much lesse will he not regard in wrathful displeasure their infirmities. For if he should so marke what is said or done amisse, who were then able to abide it? But with him is mercy in Iesus Christ, that he may be feared. Therefore, lift vp your hands which hang downe, strengthen your weak knees, & say vnto your soule, why art thou so cast down and vnquiet within mee? I will yet trust in Iesus Christ and waite vpon the mercifull graces of God purchased by his merites. Consider that true humilitie ariseth of faith
in

in Iesus Christ, and that is true faith that ingendreth humilitie; as we may not diminish our sinnes, so may wee not too much aggravate them, nor diminish Christes merits; haue euermore in your minde the example of the prodigall sonne, who saith not, I am not thy sonne, but I am no more worthie to be called thy sonne; he saith not let me bee thy bondslauē; nay, hee saith nor let me bee thy hyred seruant: but let me be as one of thy hyred seruants; his father came and met him, fell on his necke, &c. So shall it come to you good brother; I neede make no more applications the holy anointing which you haue receiued, will bring the old mercies of God vpon others and vpon your owne soule vnto remembrance, and leade you into all truth, which shall bee requisite for your saluation. Put your trust in the Lord, and be you assured, beleue his ministers & you shall prosper: The Lord Iesus came not to breake the brused reede, nor to quench the smoaking flaxe; his grace shall bee euermore sufficient for you, and his vertue shal vnto the end manifest it selfe in your weakenes. Now therfore I beseech him to preserue your body & soule, & spirit, vnto his most glorious appearing; Faithfull is he that hath called you, & promised, who wil also performe it, Amen.
From my house in London in Warwicke lane.

Anno 1591. Feb. 24.

Yours in Iesus Christ as he hath beene

Richard Greenham.

*A letter consolatory written to
a friende afflicted in Conscience,
for sinne.*

Grace and peace in Iesus Christ.



Y very good and louing
friend in the Lord Iesus, I
vnderstand by M. H. who
ofte trauelleth into those
parts, that you require of
mee letters of comfort for
reliefe of your afflicted and
distressed conscience. Wherein I could bee
glad to performe any deutie that is within
the compasse of my poore abilitie. But
your best and soundest comfort (as I take
it) lieth in those, that haue them selues bene
exercised with that triall: who from the
comforts of Christ that haue abounded in
them, are best able to comfort those that
are in like sort afflicted by the hand of God.
Againe, I haue written vnto you many times
of this argument. If my letters remaine with
you, they may alwaies speake for mee that
which I am able to say to that point. If
you require more then I haue written before
this: then were it reason you should sende
mee my former letters, that I might knowe
where

Cor. 1, 4, 5,

where to begin that which remaineth. My
 leasure is not great as you knowe, and there
 is nothing whereinto I enter more vnwillig-
 ly, then into this labour of writing: Yet that
 you may vnderstand that I haue not alto-
 gether forgotten your ould loue towards
 me, nor haue suffered mine affection towards
 you vriterly to decaye: I will indeaour at
 once as briefelye as I may to remeiber
 vnto you, so far as I can call to minde, the
 summe of all that I haue written vnto you
 heretofore. The question (as I take it) that
 that lieth in controuersie betweene your cō-
 science and the enimie, is of the assurance of
 your saluation. Wherein I would haue you
 first to consider what is, or at any time past
 hath beene the testimony of the Spirit of
 God vnto your spirit, and then I doubt not,
 but either from present sence of the same
 spirit of God crying in your heart Abba Fa-
 ther, or from the remēbrance of the daies of
 old, wherein you had a cōfortable assurance of
 Gods fauor, you shal be able to repel the force
 of this temptation, cōsidering that the holy
 Ghost cānotly, that God, whom he loueth, vn-
 to the end he loueth, & because his gifts & cal-
 ling (as the Apostle saith) are such as whereof
 he doth not, nor cānot repēt him. The cōsider
 the nature of faith; which how weak & vnper-
 fect soeuer it be, it cānot be denied euē by Sa-
 than

The testi-
 mony of
 the spirit.

The na-
 ture of
 faith.

- himselfe, to be faith: according to that which
 Mar. 9. 24. is saide; I beleue Lord helpe thou my vnbe-
 Mar. 17. 2, liefe. And if you haue faith euen as a graine
 of mustard seede &c. that Faith apprehen-
 deth Christ Iesus in whome there is all suffi-
 ciency of saluation, and in whome wee are
 Col. 2. 10. compleat: so that whatsoever scruple ariseth
 from our selues, or is inforced of the enimie
 from any imperfection that is in vs, it neede
 not at all to dismay vs, because wee saue
 not our selues, but are saued by him, who is
 1. Cor. 1. made vnto vs from God, wildome, righte-
 30. ousnes, sanctification, and redemption; that
 who so glorieth should glorie in him. And in
 deede there is no surer refuge when the e-
 nimie distresseth vs, then renouncing our
 selues to professe the onely name of Christ
 Rom. 4. 25. Iesus; who died for our sinnes, and rose a-
 gaine for our iustification. For if the ene-
 mie shall say wee haue sinned, our answere
 Rom. 8. 34 is, Christ hath died for vs, yea is risen a-
 gaine, yea is ascended into heauen &c. If
 Rom. 5. 19 he say; we want the righteousness of the law;
 we must answere, Christ hath fulfilled the
 1. Cor. 5. lawe, that wee by him might be made the
 21, righteousness of God. If hee say wee are in
 nature corrupt, and therefore both vnwor-
 thy and vnfit for the kingdome of heauen;
 Ioh. 17. 19 we must answere him with the wordes of
 Christ himselfe, for there sakes haue I san-
 ctified

stified my selfe. Fynally whatsoeuer shalbe
 objected against vs by the enimie, our an-
 swere must bee: that in Christ, all the pro-
 mises of God are yea, and in him they are 1 Cor. i. 20
 Amen. That all fulnes dwelleth in him, and Colo. i. 19
 that in him wee are perfected: so that wee
 may boldly say with Saint Paul, there is no Rom. 8, 1,
 damnation to those which are in Christ Je-
 sus. If Sathan his importunitie and impu-
 dencie will not thus bee answered, we must
 ende all disputation with him by our selues,
 and send him vnto Christ, who amongst o-
 ther parts of his office towardes vs, perfor-
 meth also this for vs, both before his hea-
 uenly father, and against all our aduersaries,
 that he is our aduocate to pleade and defende
 our cause, which yet is not so much ours as Iohn. 1, 27
 his owne; because the question is not of our 1, 28
 merits or satisfactions which we freely re- to Christ
 nounce, but of the merite of his obedience, .30
 and of the value of his death vnto the sal-
 uation of those that beleue in him. So shall
 wee at once stoppe vp the mouth of the
 enimie, when refusing to pleade our own
 cause, we referre our selues vnto Christ
 whome wee knowe to bee the wisdom of
 God, and able to answere all that can possi-
 bly be objected against vs. For seeing
 Sathan is a wrangling and subtile sophister,
 it is our surest and safest dispatch, to break
 of

Col. 1, 10
Col. 1, 10

Rom. 8, 1

Whether
we haue
faith or
not,

Iohn, 8, 44
35.

Gen. 3.

shall dispute with him, and to send him thither where he may receiue his best answer; and we neede not so doubt, but he that hath answered the iustice of God, and canceled the obligation that was against vs before his heavenly father, will easily defeate whatsoever the olde serpent our accuser the Deuill is able to alledge against vs. But if wee cannot so auoide his assault, but needes we must enter the combat with him; let vs take vnto our selues that courage that becommeth the souldiors of Christ, and in the name of the Lorde Iesus manfully oppose our selues, knowing that hee which hath brought vs into the battell, will both saue vs and deliuer vs out of all dangers. Then if the enimie shall say that wee haue no faith, and therefore haue no interest in Christ, we may answer that our beleeuing dependeth not vpon his testimony, it is enough that our selues doe know, and feele by the grace of God, that wee doe beleeue. As for him, we doe the rather perswade our selues of faith, because he saith that we beleeue not: knowing that he is not only a murderer, but also a lier from the beginning, and the father of lying. Now, he that was neither ashamed nor afraide to charge God himselfe with vntueth, will make lesse scruple to deale falsly with vs, & that therefore we vtterly reiecte his

WIT

witnesse, as the witnes of a notorious & treacherous deceauer, ynworthie all credit, and whome we cannot beleue, euen in the truth it selfe without danger. For which cause, he was so oftentimes silenced by our Saviour Christ and his Apostles, euen then when after his deceivable manner he bare witnes vnto the truth. Againe when the question is of our faith in Christ whether we beleue in him or not, we must beware that we stand not here vpon perfection of knowledge, which in the best Diuines is vnperfect: nor vpon the perfection of our perswasion which in all flesh is mingled with imperfection. It is enough for our present confort, & to the silencing of our aduersarie, that we haue a copitent knowledge of the misterie of our saluation by Christ; far remoued from that ignorance, and implicit vnderstanding, which Sathan hath planted in the kingdome of Antichrist. For perswasion also, we acknowledge, that partly by the corruption of nature, and partly by his assaults, by the grace of God it is such, as the same is oftentimes assailed & shaken. Yet faileth not, nor falleth vnto the ground, but standeth inuincible against all his attempts & inuasions whatsoeuer. And finally, for that faith wherby we rest for our saluation vpon Christ Iesus, we glory not in our own strength. but we say euerie one for himselfe, which him in the Gospell,
we

Mar. 2, 24,
Act. 16, 18

wee beleue, Lord helpe thou our vnbeliefe.
 For if faith be as it is in deede a repose, let-
 ting, placing and putting of our trust and
 confidence for saluation in Christ whome
 the father hath sealed: Then we doubt not
 to prooue against Sathan, and all his instru-
 ments of infidelitie that wee doe beleue:
 and that the weakenesse of our faith which we
 willingly acknowledge, and that remnant of
 vnbeliefe which yet hangeth vpon vs, is
 so farre off from dismaing vs; that it is both
 a warning and motiue vnto vs of great force
 to sturre vs vp, and to set vs a worke by all
 good meanes to establiish and to increase
 our faith wherein wee finde the good hand
 of the Lord not to bee wanting vnto vs; and
 his eares not to bee shutte vp against our
 prayers; in which wee alwaies say with the
 Apottles of Christ, Lord increase our faith.
 If it shall be objected, that because we haue
 not the same sence and feeling of faith which
 some times we had as Sathan himselfe
 could not then deny; therefore wee haue
 nowe noe faith, but haue vitterly lost the
 same: wee may answer, the argument fol-
 loweth not: for euen in many diseases of
 the bodie it is so with them that haue them,
 that they seame little better then dead cor-
 ses, and yet there is life in them, which hid-
 den for a time asrer is recovered and raised
 vp

vp againe; so it is many times with the children of God, that being ouerborne and distressed with extremitie of affliction and temptation, they seeme for the time both to themselves and others, to haue lost the life and light which once they enioyed: Yet, so it is, that when the tempest is ouerblowne and the gracious countenance of the Lorde againe beginneth to shine vpon them, the faith which was as it were hid for the time, taketh life, and sheweth forth it selfe, & plainly prooueth, that as the trees when they bud in the spring time and bring fourth their fruit, were not dead in the winter as they seemed to be: so the faith of Gods childre, springing a fresh after the stormy winter of temptation, declareth manifestly that it was not dead when it seemed so to bee, but was only respited for the time, that afterward it might bring forth more fruit, & wheras the afflicted soule desireth nothing more then to beleeue, though it feele not a present operation of comfort by faith; euen that desire argueth a secret sence that canot easily be discerned, together with assurance of better estate in time to come, according to that of our sauiour Math. 5. Christ. Blessed are they that hunger & thirst after righteousness, for they shall be satisfied: & that of the blessed virgin, he filleth the hungry with good things, but the rich he hath

John, 5.

sent empty away. Also that bewailing & deplo-
 ring of vnbelicfe which is found in the af-
 flicted, is not only a steppe vnto their former
 comfort, but a certaine prooffe & demonstra-
 tion of the returne thereof. For the Lorde
 working by his spirit in the hearts of his chil-
 dren gronings that cannot be expressed, ther-
 by assureth them that in his good time hee
 will heare them and grant their requestes.
 And so much the more we may be perswaded
 hereof because the loue of God towards vs, as
 it began not of vs (as *S. Iohn* sayeth, so it depen-
 deth not vpon vs, but vpon the truth & constan-
 cie of him, with whom there is no change nor
 shadow of change. Again the temptation it
 selfe from which our affliction doth arise, though
 it haue of it selfe a most bitter & sharp tast, e-
 uen vnto the wounding of our soules neare vn-
 to death: yet hath it also in it argument of co-
 fort: the Lord himselfe out of darknes raising
 vp light vnto his children. For euen by this, that
 Sathan so busily and so fearcely assaileth vs, it
 doth appeare that as once he lost his possession
 in vs and was cast out by one more mighty
 then himselfe which is Christ: so now he find-
 eth no peaceable entrance, but a strong &
 mighty resistance & that therefore there yet
 remaineth such part of the former worke, he
 could not hitherto ouerthrow, nor shall be
 able foreuer, which is the secret see de of faith
 still sustained & nourished by the spirit of god
 when

when we would think it were vtterly extinguished . For as the fire when it wraſteleth with the water throwne vpon it, ceaſeth not till it haue ouercome: ſo this reſiſtance of the ſpirit againſt the fleſh, will not ceaſe vntil the full victory be obtained, & ſathan himſelfe troden vnder our feete. Neither is there any more ſure teſtimony, either of our preſent deliuerance begun, or of our full & perfect victorie in time to come, then this, that by the worde of God we do (though but weakly) reſiſt the tentations of the enemy, & continue in the battaile againſt him: mourning in deed & traualing vnder the bournen of affliction, but yet ſtanding vpright before the enimie: ſo that he cannot fully preuaile againſt vs, much leſſe ouerthrow & deſtroy vs. But here one thing muſt carefully be looked vnto, that we be not ſo far diſcouraged, either with want of feeling, or ouerborne with deſire of that we haue not, as we forget what mercy hertoſore we haue receiued. When *Iob* ſo earneſtly, & as one would thinke impatiently wiſeth the good things he had ſometimes inioyed, he doth not only expreſſe the great affection he had to be reſtored vnto his former eſtate, but alſo giueth the attētiue reader to vnderſtand, a ſecret worke of that grace of God; from the remembrance of that which had been, inſinuating an hope of that which ſhould be, as the euēt it ſelf afterward

Iob. 19. 2.

Iam. 5.

declared which issue of his troubles *S. James* would haue vs diligently to consider when he saith. Ye haue heard of the sufferings of *Iob*, and haue seene the ende of the Lord. But it fareth in this case with the afflicted soule many times, as it doth with those that greedily strue for the goods of this world. Their affection of hauing more is so strong, & doth so violently possesse and carry them, as it not only depriueth them of the vse of that they haue, but also maketh them forget the same, & which is yet more, protest against it, as if they had it not at all. So the humbled & afflicted spirit, ouerborne for the time with present griefe and anguish of minde, not onely vseth not the comforts it hath, & cannot presently discern: but also causeth an vtter forgetfulness of them, and which more is, protesteth against them, as if they were not: yea, (as we se often in *Iob*) he so complaneth not the contrary, as if the Lord had not only forsaken his seruant, but had armed himselfe, and did fight against him to destroy him. Here therefore we must bridle & chastise our impatient and murmuring spirit: and remember that of *Iob* so farre contrary to the other, that though the Lord should destroy him, yet he will trust in him. Neither must we so much vexe and vnquiet our harts for that we want, as labour to make vse of that we haue. which though it seeme little vnto vs for the present: yet in
truth

Iob,

truth is more then Sathan by all his force is able to ouercome, as may appeare vnto vs by that endles resistance which the spirit of god dwelling in vs maketh against him. For he that so fighteth is not yet captiue: & he that standeth in face of the enimie, and endureth all his assaults, is not yet vanquished. Yet that he holdeth out in so great weaknes of his owne, against so strong & furious assaults of the enemy; it plainly argueth, that he standeth by a greater strength then his owne, by which, as he is presently preserved that hee falls not into the hand of his aduersary; so neede he no doubt therby to be finally deliuered, & be crowned with victory & triumph in despite of Sathan & all hee is able to worke against him. But if the enimie, whose quarrelling with vs is endles, as his malice is vn-satiable, will not thus leaue vs & giue vs rest: then as I said before, it is our best & safest way, at once to end all disputation with him. And we cannot better shake him of, then by exercising our selues in prayer, reading, and meditation of the word of God, & by diligent walking in the works & labours of our callings, for there is no greater oportunitie nor aduantage that can be giuen vnto the aduersary, then if he shal finde vs idle & vnoccupied. If the minde be alreadie possessed of, & occupied in good things, it cannot so easily be transported vnto that which is euill. But if he finde the house

Faith pro-
ued by
the fruits.

Psal. 77. 6.

Psal. 119

Iob. 31.

Rom. 8. 4

emptie and fit for him, he then entteth without difficultie. In the question of faith wee haue comfort also from the works & effects thereof in our selues. For as the tree is knowne by the fruits, so faith wanteth not her fruites wherby she may be discerned. These are of diuers sorts, sorow for sinne past, hatred of euill, care and indeauor to auoide it both in generall and in particular, the loue of God & of his righteousness; desire & care with labour & contention to please him, both in generall & perticular duties. And here againe wee haue a lawfull & necessary recorse vnto the time past. For albeit wee haue nothing to glory in before God, when the question is of the cause of our saluation; yet the effects of this grace and fauour of God towards vs in the former fruites of our faith, may yeeld vs noe small comfort in the time of our heauinesse and of the anguish of our spirites: hereof it is that the Prophet in the psalmes doth so often protest his obedience vnto God, & care to doe his commaundements, hereof it is that Iob vnto the comforting of his distressed conscience remembreth the course of his former life, led in the feare of God and obedience of righteousness. For although we may not attribute any merit, vnto our workes, but must giue the whole glorie of our saluation vnto Christ alone; yet our workes doe

doe witnes for vs, that we are the children of God, because wee are guided by his spirite and as the Apostle saith, though the body be Rom, 8, 10 deade in respect of sinne, yet the spirite is life for righteouines sake. Also the gracious effectes of Christ himselfe dwelling in our heartes by faith, are sure and certaine testimonies that we are members of his bodie & doe belong vnto him, because as branches implated into him which is the vine, we bring forth fruite according vnto the nature of the vine. If it be said we doe yet sin: our answer is, that that happeneth vnto vs, not from the new creature, but from that other part yet remaining in vs stil subdued vnder sin, in which the Lord of mercy doth not esteeme vs, but in that new man which is fashioned againe according vnto his own image. In so much as S. Paul doubteth not to say, that the sins of the faithful proceeding frō the remāder of corrup- Rom, 7, 17 tion yet abiding in the are not their workes, but the workes of the flesh which being already wounded vnto death by the power of the death Rom, 6, 2, of Christ, languisheth more & more, & shal finally be abolished by death which is the end & accomplishment of our mortification, & fully endeth the battell betweene the flesh & the spirit. What shall I say of the loath- Loathing ing of this life, and the vanitie thereof, & of of this life that desire which is in the children of God to &c. be dissolued & to be with Christ? of contēmet Phil, 1, 21.

Comfort
from the
exercises
of pietie.

The hea-
ring of
the word.

Praier,

in all estates, patience in afflictions, constan-
cie in the truth, loue towards those that loue
the Lorde, pitie towards those that are
in misery, and the desiring of the good e-
uen of their enemies and those that hate
them? Which vertues, though they beare
not an equall saile, by reason of the
weaknes of the flesh and of the malice
and resistance of the enimie; yet are they
vndoubted testimonies of our loue to-
wards God, which is not but in those
who are first beloued of him, and haue
tasted how good and gracious hee is. If
wee shall looke vnto the exercises of pie-
tie and of the worshippe of G O D,
though wee may here (as els where)
complaine of our wants and defectes, yet
wee shal through Gods goodnes finde mat-
ter of comfort. Remember therefore what
mercie the Lord hath shewed you in this
parre: whith what desire and affection
you haue heard the word of God. Howe
pretious it hath bene vnto you, aboue gold,
euen the most fine golde, how sweete and
comfortable, euen aboue the hony and the
honic combe. Remember with what fruite of
knowledge in the will of God, increase of
faith in his promises, purpose and indea-
uour of amendment of life, you haue often
times heard the same Call to minde with
what zeale & earnestnes of spirit you haue
sometimes

somtimes called vpon the name of God, both
publikely & priuately, with others & alone by
your selfe: with what ioy & reioicing of the
soule you haue praised the lord for his mercies
towards his Church, and towards you selfe: Praising
of God.
Call to minde what hath beene in you at any
time the power of those Sacramentes, which Sakra-
ments
are annexed as seales vnto the promise of
saluation by Christ, and howe farre they
haue by the blessing of God erected your
minde in hope and assurance of his goodnes
towardses you.

If your present discouragement resist the
comfort of these meditations, it is no newe
thing, that in our weaknes we shoulde after
the manner of those that be sicke, disadvan-
tage our selues of that, which might doe vs
most good: yet remember howe iniurious a
thing it were, to esteeme the children of God
by their present agonies and conflict of con-
science, rather then by the comfort of that e-
state wherein the grace of God shined plen-
tifully vpon them and in them. For as when
men are diseased it cannot therof be conclu-
ded, that they were neuer in health; so the
present discomfortures of the children of
God, though they take away the sense of
his mercie for a time, yet they are no repeale
of his former goodnes and fauour towardses
them, nor denie them to haue beene, euen in
their

Iob. 19. 3
 Psal. 77. 6
 12.

Rom. 8. 16
 Rom. 11. 29
 Iohn. 13. 1,

their owne iudgement and feeling, deare vnto the Lord: and still to be, though the storme and tempest of their present affliction suffer them not so liuelie and comfortably to enioy the same, as before. For which cause they must with *Iob* and *David* call to remembrance the comfortes of times past, from thence to assure themselves of the returne of the good hande of the Lorde in due time. I doubt not but you can be witnesse vnto God and to your owne selfe, that the time hath beene when your comfort and assurance of Gods fauour was such, as Sathan himselfe could not denie the testimonie which then the spirite of God did beare vnto your spirite. Nowe the giftes and calling of God are without repentance, and whome hee loueth he loueth vnto the ende, neyther doth our saluation depend vppon any thing of our owne: for then wee shoulde a thousande times perish and fall before the enemye, but vppon that eternall and euerlasting loue of God, wherewith hee hath loued vs in Iesus Christ before the foundations of the worlde were laide: which loue of his, if it hath at anie time beene made knowne vnto vs and apprehended of vs, wee haue assurance greater then the testimonie of men and Angels. But you will say, that which sometimes I felt is now gone, and in steade thereof I

am

am perpetually oppressed with the horror of the wrath of God iust against me for my finnes. It is true that the power and sence of faith is not alwaies alike in the children of God: yet is it a false and sophisticall conclusion, suggested from him that is a lyar from the beginning, and the father of lying, to say, wee feele not faith, therefore there is no faith in vs. For in many diseases of the bodie wee haue no sence of life, and yet we liue. The sunne shineth not in the night season, nor when it is obscured with cloudes: shall wee say therefore that there is no sunne, or that it hath vtterlie no operation? Admitte also (which yet may not bee admitted) that the Lorde had for a time vtterlie giuen vs ouer: can wee conclude thereof, that hee will neuer againe be mercifull vnto vs? Nay, hee that founde vs when we sought him not, will surely retorne vnto the worke which hee hath begunne, though he seemeth for a while to haue forsaken it. There is sometime as it were an ecclips of our faith, and of the feeling of the grace of G O D towards vs, but let vs assure our selues, that as the Sunne and Moone doe not perish in their ecclipses, nor loose their lighte for euer: soe in this ecclips which happeneth for a time vnto our sayth,
and

and sence of Gods goodnes, the same shall not perish or loose his vertue for euer: but shall in good time be restored, or rather quickened in vs againe, vnto our further and more assured comfort. This you haue seene in many the deare children of God whose heauines hath beene knowne vnto you, that they haue not beene forgotten for euer, but that the Lord, who seemed for a while to frowne vpon them, did in the ende cause his most gracious and louing countenance to shine vpon them againe: you haue felt it in your selfe, that there hath beene an interchangeable course of sorrow and comfort, of faith and feare, and that the one hath continually succeeded the other, that the same hand that humbled you, did raise you vp againe; that he that inflicted the wounde into your soule, applied thereunto the most sweete and soueraigne remedie of his grace. So ancient and so experienced a soldiour as you are in this spirituall battaile, should now be valiant and strong vnto the combat: our victorie wherein, though it be not to be hoped from the weakenes of flesh, yet the experience we haue had of the goodnes of God in our former troubles, ought to assure vs of the returne of his helping hand in al our necessities. Shall I put you in minde of the grace of God towards you in your comforting of others,
euen

euē then when your ſelfe haue beene in ſome diſcouragement? If others haue receiued comfort from you, raiſe vp the ſame comfortes vnto your ſelfe. Neither is there any cauſe you ſhoulde feare, leaſt that ſpirite which in you was able to erect and confirme others, ſhould not be able to reſreſh & comfort your owne ſoule. In other things we loue our ſelues too much, and doe well vnto our ſelues rather then to others: but heere many times, by the fraude of the enemy, we are made cruell vnto our owne bowels, and become his abuſed inſtruments to torment our ſelues: who will put a ſworde into the hande of his aduerſarie to wounde himſelfe withall? And who will ſtrengthen his enemy that is already too ſtrong for him? Yet this is our folly, that we will conſpire with Satan againſt our ſelues, and arme him with weapons vnto our owne deſtruction. Saint Peter ſaith reſiſt the Diuell beeing ſtrong in faith. We muſt not therefore yeald our ſelues vnto hiſ tyrannie, nor caſt away that weapon of faith by which alone we may be able to overcome. But I will vrge this argument no further.

1. Pet. 5. 9

1. Ioh. 5. 4
Eph. 6. 16

I knowe that the benefites of this life are common for the moſt part, both to the reprobate and to the elect: yet both in thoſe which are common, there is a great and large diffe-

Comfort
from the
benefits
of this
life.

rence,

Rom. 8.28

rence, and there are some so singular as carry with them a stronger testimony of the fauour of God, then that it may without impietie be denied. In common benefites it holdeth, that as thinges most aduerse are yet turned vnto our good: so much more the good giftes and blessings of God doe carry with them a testimonie of his loue and fauour towardes vs. For as the Lord speaketh vnto vs in the worde and by his spirit, so his good and fatherly prouidence towardes vs, is not without voyce, but soundeth aloud vnto the declaration of his loue: But there are as I saide some benefites so speciall, that the vse of them is proper onely vnto his children. Remember with me the first time of this trouble and dismayng of your conscience; and remember withall howe many meanes the Lorde hath ministred vnto you for your comforte. What shall I saye of those whom the Lorde hath put euen into your bosome the more nearelie to apply his mercie vnto you, Master C. Master B. Master R. &c. all so furnished vnto your comforte, that you may well thinke, they were as so many hands stretched out from heauen to supporte and strengthen your weakenesse withall, if I shoulde set my selfe to remember howe many other the seruantes of God haue by diuine prouidence beene directed to minister

ccm.

comfort vnto you, the number woulde be innumerable : Master S, Master F, Master D. Master, B, Master G : Master G, and almost who not, of those that haue beene trained and brought vp in that schoole. Consider howe greate a mercy this hath beene, that so many excellent Physitions of the soule, shoulde at seuerall times apply themselves, if not vnto the cure, at the least vnto the mitigating of your disease. I will not examine howe many and greate comfortes you haue receiued from them by worde in presence, and by letters in absence ; this onely I aske of you, whether you haue not knowne all these to beare vnto you the same testimonie, to speake the same comforte, and to confirme you in the same assurance of the loue of God towards you.

Nowe what spirite must that be, that shall contradict the spirite of G O D in the mouthes of so many and faithfull witnesses? My good friende, marke that I will saye vnto you : as the patient that is sicke in bodie willinglye resigneth himselfe vnto the sentence and direction of his skilfull and faithfull Physition ; so muste the Children of G O D in thir spirituall maladies, yeelde them selues, vnto

vnto the physitions of their soules, so much
 the more becaule the Lord hath giuen vnto
 the ministers of his Gospell the power of bin-
 ding and loosing, both in the publique mini-
 sterie of his worde, and also in the priuate
 consolation of his children. I will not speake
 of that which is publique, although not alto-
 gether vnfit vnto my purpose, considering
 that that which is publicquely spoken as vnto
 all, hath also a particular addresse vnto those
 that are the Lordes. As when the Lorde
 saith by his prophet, Blessed are all they that
 mourne in *Sion*. I will for the present rest in
 that vse of this power of binding and loosing
 which is priuate and perticular. Remem-
 ber that of Saint *James*, who saith that vpon
 the praiers of the elders of the Church, the
 finnes of the diseased shall be forgiuen him:
 which wordes can haue no other sense, but
 that by them shall be pronounced vnto him
 the forgiuenes of finnes. A most excellent
 practise wherof, we haue in our Sauour him-
 selfe: *Luke. 7.* where first he proueth by ar-
 gument vnto *Simon* the Pharesie, that the
 mouraing sinner was pardoned all hir finnes,
 and therefore was now no sinner and wicked
 one, as he vncharitably csteemed her to be, the
 turning himselfe vnto the distressed soule; first
 saith, thy finnes are forgiuen thee, and after-
 ward, thy faith hath saued thee, go in peace.
 Wherein

at. 18, 18

Esay.

Iac. 5, 15

Luke. 7, 41

Wherin, though there be some thing extraordinarie in our Sauour Christ as the son of God yet is it that power which he hath communicated vnto all his seruantes, saying whose *John. 20. 23* sinnes you forgiue, they are forgiuen, &c. which is nothing else but, whose sinnes vpon due examination and triall of their repentance you pronounce to be forgiuen, they are forgiuen. Heere againe remember, (my deare friende) howe many of the faithfull and expert seruants of Christ haue examined your estate by conference with your selfe, and haue founde all signes vnto health and saluation. Vnlesse therefore Sathan dare contradict the spirite of GOD, speaking by the mouthes of so many witnesses, hee cannot saye but you are the Lordes. Nowe for your selfe, I am assured that you will not, nor dare not say, but this hath beene the constant testimonie of all the seruantes of God sente vnto you; and that they were such as you had no cause to suspect their partialitie or flatterie in anie sorte. Howe is it then, that the voyce of so many shoulde not bee vnto you as the voyce of GOD himselfe? Who, though hee doe not speake vnto vs now immediately from heauen, as in some times past; yet hee speaketh vnto vs by the mouthes of his seruantes, his Pro-

2 Sam. 12
13.

Iob. 33. 23

phets. When *David* saide in the horroure of his soule, I haue sinned against the Lorde, was it thinke you a small comforte that *Nathan* saide immediately vnto him, the Lorde hath pardoned thy sinne? I will say nothing of the prayers of so many of the seruantes of Christ as haue commended your cause vnto the Lorde: which cannot be frustrate, the Lorde himselve directing them to pray according to his worde, and vpon the assurance of his promise, Read *Iob. 33. 23*. If there be present with him (that is with the afflicted soule, as *verse 22.*) a messenger from God an interpreter (of the willof God,) such as is one of a thousand, who may signifie vnto man the equitie of the Lord, and intreating him for fauour shall say: Redeeme thou him that he goe not downe into the pit, by that redemption which I haue founde; when he hath humblie besought the Lord, he doth graciously receiue him that he may beholde his face with ioy, and he restoreth vnto man his righteousness. In which words there are many excellent things to be noted for the comforte of those that are afflicted. The first is, that the auguished soule finding no comfort at home and in her selfe, by reason of the strength of temptation, must seeke reliefe abroad at the handes of those, whom
God

God hath appointed to make glad the sorrowfull minde, and to giue rest vnto the wearied and distressed conscience. . Wherein you must consider with all thankfulness, howe greate mercie the Lorde hath shewed vnto you, for I doe perswade my selfe; as before I haue saide, that since the time of your affliction, there hath not beene almost one, that hath had any extraordinarie gifte in that kinde, who by conference, writing, or otherwise, hath not bestowed some parte of his trauaile vnto your comfort. I coulde my selfe name a greate number besides those aboue mentioned, but your selfe can remember many more: nowe the testimonie of so many faithfull seruantes of Christ witnessing the grace and goodnesse of GOD towards you, must bee as the voyce of G O D himselfe: who is not as man that he should lie, or as the sonne of man that hee should repent, or alter that which hee hath once testified. And if *Iob* doe acknowledge that the comferte of one faithfull witnesse on the behalfe of G O D, is enough to the erecting and chearing of the heauiest minde, what can Sathan say vnto the testimonie not of 2 or 3 witnesses which the lawe onely requireth, but vnto the testimony of 2 or 3 score, the meanest and weakest

whereof, should be able to answer in your behalfe vnto all that the enemy is able to object against you. The second thing I note is, that these haue not come vnto you by error or by chance, but by speciall addressse of Gods mercifull prouidence, as sent from the throne of grace to binde vp your wounde, and to minister comfort vnto your conscience. The third, that these speake not their owne wordes nor of themselues, but are the faithfull interpreters and declarers of the will and counsell of God, not indeede immediately from himselfe, but by viewing and esteeming of the worke of God, and the fruites of his grace in those that are his. The fourth, that as they declare vnto the afflicted, that fauour of God towards them which themselues are not able for the present to discern, so they commend them by praier vnto the Lorde, who hath promised to heare and to graunt their requestes. The fift, that for comfort in this cause, we must passe out of our selues, in whom there is nothing that may ease our griefe, and cast our eye and cogitation onelie vpon Christ, in whom all fulnesse of saluation doth dwell, considering that this is one of the meanes whereby Sathan doth most distresse and anguish the afflicted soules, that he holdeth them in the cogitation of their sinnes and trans-

transgressions against G O D, and suffereth them not to see, that length, breadeth, height, and depth, and to knowe that loue of Christ that passeth all knowledge, that they might be filled with all the fulnesse of God. The sixt, that the Lorde both mercifullie blesseth the labours of his seruantes in comforting his children, and also gracioustie heareth their prayers and supplications made in their behalfe vnto his maiestie. And the last, that God in his good time erecteth the mindes of the afflicted, and openeth their mouthes to praise his name, and to protest his goodnes, that hee hath brought againe their soule from the pitt, and hath shined vpon them with the light of life. Which effect of the grace of G O D, because you haue both seene in others, and felt in your selfe manie times, you haue greate cause to hope and expecte the returne of his comforting hande in due season, who also shall once determine these conflicting daies, and set vs in that peace which shall neuer bee interrupted, and wherein all teares shall be wiped awaye from our faces for ever. Ephes. 3. 18
Job 31. 1
Isa. 32. 17
Apoc. 7. 13
14. 13.

The malice of the enemy during this life hath no ende nor measure at all, and therefore wee may iustlie feare all extremity

Against
the doubt
of electio

of attempt against vs: but we must strengthen our selues in him, who can and will inable vs vnto all thinges.

The Last and most grievous assaulte of sathan against the afflicted, is that he calleth into doubt their election. For, because that saluation is onely of the elect, he laboureth by all meanes to shake this ground and pillar of comfort, and if it be possible to subuert and overthrowe the same. It behooueth vs to take heede howe wee carrie our selues, as in that temptation which all others is mosse difficulte and dangerous. First therefore, wee muste beware of that gulfe wherein the enemy hopeth to deuoure vs, that we enter not into the secreete and hidden counsell of G O D. For the secretes of the Lorde are for him selfe: But the thinges that are reuealed, are for vs and our posteritie after vs for euer, as *Moses* saith: what then hath the Lorde reuealed concerning our election? First the spirite of G O D witnesseth vnto our spirites that wee are the Children of G O D: Then it teacheth vs to crie *Abba Father*, and stirreth vp in vs those gronings that cannot bee expressed. From these let vs descende vnto faith it selfe, the voyce whereof if it bee not suppressed by the grievousnesse of temptation

Deut. 29.
29

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tation, foundeth cheerefully vnto vs, that
wee are beloued of G O D, redeemed
be Christ, and fellow-heires with him of
his fathers kingdome. If heere also the
enemye haue darkened our senses and
obscured our light: Wee muste of neces-
sitie with *Iob*, relecue our selues from the *Iob.31.*
fruites of our faith, these what they are
hath alreadie beene sayde. If necessitie
doe soe compell vs, wee must flye vnto
the times that are past, & referre our selues
vnto the testimonies of the faithfull ministers
of G O D, who as they are for their wis-
dome and manyfolde experience, better
able to indge of our estate then our selues;
so haue they power and authoritie from
G O D, to decide the controuersie be-
tweene vs and our enemye and to pleade
our cause against him. Also where the e-
nemye from our presente trouble and tor-
ment of minde, seeketh to driue vs vnto
dispaire, wee are to vse against him his
owne weapons; for amongst manie te-
stimonies of our state in grace and fa-
uour with G O D, there is none more
euidente and sensible, then is that
conflicte which wee finde and feele
in our selues, of the spirite againste
the fleshe, of faythe against vnbeliefe,

of a sanctified minde against that parte that is vnregenerated : and finally, of the newe creature against the oldeman, and of Christ himselfe in vs, against the power of Sathan. If hee reple that this is not so, but the contrarie. Wee may answere, that albeit there haue beene many times, wherein wee haue had a more presente and mightie hande of the Lorde vppon vs: yeteuen now Sathan himselfe cannot denie, but wee hate sinne and loue righteousnesse : that we loue God and to our power obeye his will, and flie the baites and occasions of euill : whereof if there were for the presente no manifest and apparant effectes, (as yet by the grace of G O D there are) notwithstanding the onely affection and desire of the heart thirsting and longing after God his kingdome and righteousnesse, are sufficiente argumentes of the worke of grace begunne in vs, which shal so longe be continued by the good hande of our heauenlie father, vntill it be consummated and perfected in the lieto come. For if it be God (as the Apostle saith) that giueth both the will and the deede: hee that hath giuen vs to desire to obey his wil, will also inable vs vnto the doing of the same. And seeing the worke of sanctificatiō beginneth in the hart, & thēce floweth

Phil. 2. 13.

floweth into our whole life, wee nothing doubt but God, who hath giuen vs ioy in the holy Ghost, and thereby a loue vnto him, and vnto his Lawe; will further confirme and strengthen vs, that we may be vessels of honour vnto his name, and glorifie the Gospell of our profession with fruites agreeable and according thereunto. Yea the thoughts, meditations, and desires of the heart, are deedes before God, and principall parts of that obedience which he requireth at our handes. And therefore if the faithfull man should be taken away by death, before he hath done any of the outward workes of the Lawe; yet shoulde not his faith be without fruites, in that being sanctified in the inward man, he doth now in soule and spirit serue the Lorde, and desireth abilitie and opportunitie, in acte to doe his will, and to honour his name; as appeared in that penitent malefactor that died with our Saviour Christ. Luk. 23. 42

Another thing I am to admonish you of, that you be not as the couetous men of the world; who so gape vpo that they further desire, as they consider not but rather forget that which they already haue, and hauing much indeede, in their opinion haue nothing. and to all purposes and vses doe as well want that which they haue, as that

Phil. 3. 11.

that which they haue not. So it oftentimes
 happenneth to the deare children of God,
 that whilest they looke and breath after that,
 which they haue not yet attained vnto, they
 forget and neglect that which they haue re-
 ceiued, and vse it not to their comfort and
 reioycing as otherwise they should. This
 ouerreaching and importunate of theirs,
 Sathan abuseth against them; from the opini-
 on of hauing nothing, to blinde their eies,
 not to see the present grace and goodnes of
 God towards them. It is true that the Apo-
 stle saith that in the course of Godlines and
 religion, we may not thinke we haue attain-
 ed the goale, or are come vnto the ende of
 our race: but, forgetting that which is be-
 hinde vs, and preassing on vnto that which is
 before, must contende (as to a marke) vnto
 the reward of that most high calling of God
 in Christ Iesus. But he speaketh it not to this
 ende, that we should not in thankfulness ac-
 knowledge the former mercies of GOD
 bestowed vpon vs, or not vse them vnto our
 comfort as testimonies of his loue and fa-
 uour toward vs: But that we may not stay
 in our present profiting, but add dayly a new
 and fresh increase; that as from a larger and
 greater heape of benefits, we may more and
 more assure our selues, that we are beloued
 of God, and shall inioy the inheritance of
 his

his kingdome. When the Apostle saith, work your saluation &c. and laboure to make your callinge and election sure, though the meaning be not, that we should put confidence of saluation in workes, yet it telleth vs, that the workes and fruites of our faith are testifications of Gods spirit dwelling in our hearts, more euident and pregnant, then that Sathan himselfe can or dare deny them. We may not suffer our selues to be so ouerborne of the enimie vnder the colour of zeale and desire to doe well, as not to remember wherein the Lorde hath alreadie giuen vs some parte of well doing: not so to grieue vnto that wee haue not, as to forget that which by his grace we alreedy haue. But rather with all thankfulness acknowledging the goodnes of God, from thence assure our selues of the continuance and finishing of the worke begun. In the courses of the worlde, as slownesse getteth nothing; so preposterous hast looseth all. It is the subtiltie and malice of the enimie, when hee cannot houlde vs with himselfe; to hasten and push vs on so fast and so headelong, as by rashnes wee may fall into that which by forwardnesse wee had escaped. Good things to come therefore, wee must holde them in hope, and pursue them in peace: but the good wee haue alreadie

Phil. 2, 12.
2, Pet. 1,
10.

already attained vnto, we must so farr reioice and comfort our selues in, as from thence wee may be able to sustaine and support our cause against the enemy, and from that we haue, to let him vnderstand that wee doubt not of that which remaineth: that the Lord wil both continue and confirme the woorke of his owne handes, & not forsake the same vntil it be accomplished in his kingdome of glory. Thus I haue in great hast and confusedly set down so much as presently came vnto minde of those thinges which often heretofore I haue written vnto you: humbly beseeching the father of all mercy and God of all consolation, who hath annointed you with the oyle of his grace, sealed you with his spirit of adoption, and geuen you a sure earnest and pledge of euerlastinge saluation, to increase vppon you, and in your heart the measure of faith, and multiplie your fruites in all maner of well doeing, make you stronge against the face of your enemy, and crowne you with victorie in the daye of battaill, that you may praise his name in the day of your deliuerance, glorifie him in the whole course of your life, and finally enioye with the rest of his saints, that eternall kingdom of glorie prepared for all those that loue and feare him. Amen. **A**

*A Sermon preached by M.
Richard Greenham, vpon
these wordes.*

Quench not the spirit. 1. Thessa. 5. 19.



LI the doctrine of the Scriptures may be briefly referred to these two heades. First how we may bee prepared to receiue the spirit of God. Secondly, how the spirite may bee retained when wee haue once receiued it, And therefore Saint *Paul* hauing laboured to instruct the *Thessalonians*, in the former part of this Epistle, how they may receiue the spirit, doth here teach them how to keepe and continue this spirit vnto the ende: and this the Apostle doth by giuing them a charge and commaundement, that in no wise they doe *quench the spirit*: thereby doubtlesse teaching, that as the shunning of euill, is the first steppe vnto goodnes; so the readie way to continue the spirite of God in our heartes, is to labour that it bee not quenched. Now the Apostle vpon greate and weightie consideration,
doth

doth here deliuer this precept. For first of all, though all these be worthely and iustly condemned, that neuer tasted of the spirite of God: yet as our sauour Christ saith; A more iust and fearefull condemnation is like to come vppon them, that hauing once receiued it, doth afterwarde loose the same againe. Moreouer, without this spirit of God, noe holy exercise can haue his full effecte: For the worde worketh not, wherethe spirit of G O D is wanting; pray-ers haue no power to pearce into the presence of God; the sacraments seeme small and seely thinges in our eyes, and all other orders, and exercises which God hath graunted and ordained for man, they are vnprofitable to man, where the spirit is not present to conuey them into our hearts, there to scale vp the fruite of of them. Last of all, we are fitte to receiue no good grace at Gods handes: nay, wee doe not esteeme Gods graces, when we haue not the spirit to teach vs to set a due price vpon them: for I speake of the Law, or of the Gospell; of sinne, or of righteousness: speake of Christ, or of our redemption, & iustification by him: yea, speake of that huge, and heauy waight of glory wherewith the elect of God shall bee crowned; all this mooueth not, wee are little affected therewith, vnlesse God giue vs of his good spirite,

spirit, to profit by the same. The Apostle therfore with good reason, gaue this precept, and wee, for many greate causes, are to listen vnto it, least by any meanes the spirit of God be quenched in vs, & so we deprive our selues of all these frutes. Now, whereas the Apostle saith, *Quench not the spirit*, it may appeare he speaketh to those that had already receiued the spirit. For, as the fire cannot be said to be quenched, where it is not: so they cannot be sayd to quench or loose the spirit, which haue not as yet receiued it. Then knowe, that this precept doeth properly beelong to them, that haue receiued the spirit of God, and they especially are to make a special vse of it: for the other, it cannot profite them, vnlesse that, as the seedelying in the ground a long time doth afterwarde budde and become fruitfull; so this continue in their mindes, tyll they haue tasted (in some good sorte) of the spirite of G O D, and then breede in them some carefulnesse that they doe not quench it. Well then, to them that haue felt and founde the spirite of G O D in them, to them saith *Sainte Paul* in this place. *Take heed, that yee quench not the spirite*. Of this, if wee doe somewhat seriouslye consider; these two questions will offer them selues, and soone arise in our minde.

First,

First, how wee may know whether we haue the spirit of God, or no: Secondly, if wee haue it, whether it may bee lost againe or no: which if they bee well and sufficiently answered, they will doubtlesse giue greate force vnto this precept. For the first then, if wee will know whether wee haue the spirit or no; wee must surely vnderstande, that as hee knoweth best that he hath life, which feeleth it in himselfe: so he best knoweth whether we haue the spirit of God, that feeleth the spirit working in him. And if wee will further know, by the peculiar working and effectes of the spirite, then let vs marke these. First of all, if there bee nothing in man but the nature of man; if nothing but that may bee attained by the art and industry of a man, then surely in that man, is not the spirit of God: for the spirit is from God, it is from aboue, it is aboue nature: and therefore the Apostle doth set the spirit of God, against the spirit of the world, when he saith: *we haue receiued the spirit, not of the worlde, but of God*, Besides, the spirit of God is eternall, and endureth for euer: but all the doings and deuises of men they perish, and in time they haue an ende. Therefore though a man haue wisdom with greate knowledge, though in wit and skill hee passe and excell the common

mon sort of men; yet, if from aboue he haue not beene inlightned, if from heauen his wisdom hath not bene sanctified, his knowledge shall decay, his wisdom shall wyther like grasse, hee hath not as yet tasted of the spirit of God, that endureth for euer. And therefore saith, *S. Paul: We teach the misteries of God, which none, no not the Princes, and the men of this worlde, which are aboue others most excellent, are able to vnderstande.* Secondly consider, whether in hee, there bee any alteration or change. For the wise men, which were experie in nature, coulde say, that in euery generation there is a corruption. And wee see, that the seede sown is much changed before it growe vp and beare fruite: Then needfull it is that in regeneration, there be a corruption of sinne, so that as seede in the ground, so sinne in our mortall bodies may decaye, that the new man may be raised vp, the spirit of God taking possession of our soules. Therefore the Euangelist *Iohn* doth make this, the first worke of the spirit, that it shal rebuke the worlde of sinne: and this so needefull, that without it, there is not the spirit of God, neither yet can Christ come and enter into that man. Hereof it was that Christ compared the Jewes to *Children in the market place, who would not daunce*

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though they were piped vnto: and the reason was, because they had not first learned with *John* to mourne: for they that by the preaching of *Iohs*, learned to lament their finnes, and for their finnes were peniue in their owne soules, they receiued Christ, they daunced and did reioyce to heare the ioyfull tydings of the Gospell. Therefore Christ saith, *That whores and harlots entred into the kingdom of heauen* (seeing they lamented their sins) *before the proud Pharisees*, which were touched with no remorse for their finnes. And for the same cause it is, that Christ calleth vnto him, them onely, *that labour and are heauie laden*: teaching, hat if they finde not sinne to bee a heauie loade and burthen to them, they haue not the spirit of God, neither are they fitt to receiue Christ. Then to be rebuked of sinne, is the first worke of the spirite; which the spirite worketh in vs by these degrees. First it raiseth vp in vs a great and generall astonishment, by reason of all those greate and enormous finnes that wee haue committed, and this doth strike vs downe, it doth terrifie vs, and houlde vs amazed woonderfully: then it dealeth with vs more perticularly; and besides that, it bringeth vs vnto a speciall grieffe for speciall finnes, it doth bereaue vs of our cheefe desires, and bringeth vs out of conceite and liking

liking with the best things that are in vs: for, then it doth display before vs the vanitie and darkenesse of our vnderstanding, how vnfit and vnmeete wee are to vnderstande and conceiue those things, that do aboue all others especially concerne vs: then doth it let vs see the peruerse corruption of our iudgement, that before God, and in things belonging to G O D, wee bee as brute beastes, not able to discern things that differ, nor to put a sound difference betweene good and euill: then doth it let vs see that our reason is vnreasonable, nay, that it is hurtfull vnto vs, a greate enimie to faith, and a greate patron of infidelitie and vnbeliefe. When it cometh to our affections, it turneth them vpside downe, it turneth our myrth into mourning, our pleasure into painefulnesse, and our greatest delight into most bitter grieve: If it doe proceede further, and come once to the heart, and to the stomacke and courage that is in vs, then it cutteth vs to the quicke, then doth it at once throwe vs downe in humilitie vnder the hande of G O D: for while wee had to deale with men, wee were as stout as any, and would not starte for the best, Wee had reason to say for our

selues, & courage to defend our selues against all them that did deale with vs: but now the spirite draweth vs into the presence of God, it letteth vs see that we haue to doe with God, and that our strength is weaknesse in respect of him. Then doth our harte beginne to sayle vs, then doe wee lay our handes on our mouthes, and dare not answer, nay, then doe wee quickly take vp our crosse, because the Lord himselfe hath done it. Beholde here how the spirit worketh, beholde how sinne is corrupted: and who so can beholde here this in himselfe, may assuredly say, that the spirit of God is in him, that it is not in vaine within him, nay, that it is mightie and liuely in operation in his heart. The third note and effect, is the bringing on forward of this worke vnto iustification: for when the spirite hath brought vs thus farre, then doth it beginne to open vnto vs a doore vnto the graces and fauour of God: it doth put into our mindes, that there is mercie with God, and therefore stirreth vs vp to seeke mercie at his handes: afterwarde, it doth let vs see how Christ suffered, to take away the sinnes of the worlde, that in the righteousnesse of Christ, wee may looke to be iustified before God. And this it doth not let vs see only, but doth effectually worke a
sure

sure perswasion of it in our heartes, and confirmeth the same by two notable effectes. The first is, a ioy most vnspeakeable and glorious, wherewith our hearts must needs be wholly taken vp and rauished, when wee see our selues by the righteousnes of Christ of the free mercy and grace of God, redeemed from death, deliuered from hell, and freed from the fearefull condemnation of the wicked. The second is the peace of conscience: which indeede, passeth all vnderstanding. While sinne, and the guilt of sinne remained there was no peace, nor rest, no quietnesse to be founde, but feare within, terrours without, and troubles on euery side: But when sinne is once nailed to the crosse of Christ, when the guilt of sinne is taken out of our consciences, and the punishment thereof farre remoued, then must needs ensue great peace: for our accusers dare not proceed against vs, our sinnes are forgiuen vs, and God is at one with vs: and for this, we haue the warrant and testimonie of the spirit. Can flesh and bloode perswade vs of it? can any creature assure vs how God is affected towardes vs? no doubleste. And therefore where this ioy and peace is, there must needs be the holy ghost, the author and worker of the same: for as no man knoweth what is in man,

but the spirit of man which is in him : so none knoweth the will of God , but the spirit of God , and therefore it is the spirit of God that must certifie our hearres and spirites of the same . And hereof there doth arise that , which wee take as the fourth note , when we finde it in our selues , to wit ; The life and nemblenes that is in vs to doe good : for when a man doth finde fauoure from God , for the forgiuenesse of sinnes , then the loue of God constraineth him , that ioy which hee conceiueth inforceth him , and putteth life into him , for the performance of those thinges , which are pleasing vnto God : then hee beginneth to finde himselfe not onely reclaimed from euill , but also applyed and framed to that which is good ; then is his vnderstanding inlyghtened , to see into the mysteries of godlinesse , and into that great worke of his redemption , and into whatsoever concerneth the sauing health of his soule : then is his iudgement reformed , and he is made able to iudge betweene false religion and trewe , betweene the workes of the fleshe , and of the spirit , betweene that which is good , and that which is euill and displeasing in the sight of God . Then are his affections in some good measure altered , his desire is set , not vpon earthly , but vpon heauenly thinges , his
ioyes

ioyes are not in the earth, but in the heauens; his anger is wasted and spent, not vpon his owne priuæ cause and quarrels, but vpon his owne sinnes, and vpon whatsoever hindereth the glory of his God: This is the life of God in him; thus he liueth that hath receiued the spirite, and thus he leadeth his life continually: for they that haue receiued the spirite, are led by the spirit and do liue accordingly, bringing forth the fruites of the spirite. But this hath weakenes ioyned with it, and men through frailtie may sone fal, and therefore their life is sayde *To be hid in Christ*, because in full and perfect manner it doth not appeare: Therefore, if notwithstanding these frailties and falles, wee will know whether wee still retaine the spirite of God, wee must search our selues, and trye our hearts by these rules. First, if when through frailtie wee haue fallen (for who is hee that falleth not?) We will then know whether by our fall we haue lost the spirite of God or no, let vs see what liking, or mislikinge wee haue of sinne: for if after our fall, wee doe holde our former hatred of sinne, and the oftener wee fall, the more thorough and deadly hatred wee conceiue against sinne, vndoubtedly that frailtie hath not as yet deprived vs of the spirite. Secondly: come and see

how it standeth with thy sorrow: for so long as thy sorrow encreaseeth for thy sinnes, it cannot bee thought that sinne and the flesh, haue overcome and vtterly quenched the spirite in thee, Thirdly, try thy care: and if thou grone in a godly care, both how thou mayst bee able to wage battaile against sinne in the plaine felde, and how thou mayst preuente sinne in all his pollicies, thou hast a further assurance that sinne, although it be as great as *Goliath*, yet it hath not hitherto preuailed against thy poore and little *David*, I say, against those fewe and small graces, which the good spirite of God hath bestowed vpon thee: but the last is most certaine, and that is this. When thou art carefull to redeem that, which by thy fall thou hast lost, & hast a care to runne so much faster forward, by how much more thou hast beene letted by thy fall: then it doth appeare that the spirite is in thee, yea liuely and mighty in operation, and such as shall neuer be taken from thee, vntill the day of Christ. Thus may wee in some good and competent measure try and prooue, whether wee haue the spirite of GOD or noe: for where these fruits are to bee founde, there is also the spirite of GOD. For further confirmation whereof, wee may note the manner of speech, where hee saith, *Quenche not the spirite.*
We

Wee doe commonly vse to say, the fire is quenched; when the light and heate thereof is taken away; and indeede nothing can properly be saide to be quenched, but the fire. Now whereas the Apostle saith, *Quench not the spirite*, he giueth vs to vnderstande, that the spirite is in some respect like vnto fire: therefore if we do but a litle consider of the nature of fire, we shal a greate deal better iudge of the spirite. And among others, these properties we finde to be in the fire. First of all it will burne vp, and consume things that may be burned and consumed: and therefore lighting vpon strawe, stubble, flickes, or such like, it bringeth them to ashes, and doth make them as though they had not berne at all. Secondly, it doth purge and purifie those things that can abide to be purged: and this it doth, first by taking away the superfluity of drosse, that hath ouercouered the thing to be purged. Then by syning the thing it selfe, and by making it purer and purer: Thirdly, it giueth light euen in the most dimme & darkest places: And last of all, it giueth heate, and withall doth as it were put life into those thinges which are capable of life: for whilest a man is frozen and starued for colde, hee is numbe, and as it were without life. but being brought to the fire, he is hett, he is reuiued, he is cheared, and then becometh actiue & nimble.

These

These are the properties of fire, and these doe in some manner sort, resemble and shadowe out vnto vs the workes and effectes of the spirite: for first of all, when the spirit of God sealeth vpon a man, and entreth into his soule, then it beginneth to burne to wast and consume in him, those things that will be wasted: after this sort euill affections, noysome lustes, & other stuble which is in man, by the spirite of God are consumed and burned. Secondly, it doth purge vs from grosse finnes, and daily more and more doth purifie vs, that we may be a cleane and holy vessell and Temple for him to rest and dwell in. Thirdly, it is a shining lampe, euer burning and continually giuing light vnto vs, in that way which we haue to walke. And lastly, it doth set vs on heate, and inflameth vs with a zeale of Gods glorie, with a care of our duety, and with a loue of all mankinde: yea, withall it putteth life and lust into vs, to walke in that good way which it doth leade vs, and to doe all those good workes which may glorifie God, or be commodious vnto men. Thus we see what likelihoode there is betweene the spirite and fire, for which cause the spirite in the scripture is compared vnto fire: nay it is sometimes called fire: for *Iohn saith. That our Sauiour Christ shoulde baptise with the holy ghost, & with*
fire

fire: that is, with the holy ghost, which is like vnto the fire: Therefore, as truely and as certainly as we may say that there is fire, where we see strawe and such like thinges consumed, or golde and siluer finely purged, or great light in darke places, or great heate in bodies that were nummed before; euen so truely wee may say, and so certainly we may perswade our selues, that the spirit of God is in vs, when we see our corruption consumed, our soules purged from the droffe of sinne, our heartes inlightened and made hot in walking, and working according to that light. The second question to be considered is, whether that man which hath once tasted of the spirite, may loose it, and haue it quenched in him. To this it may be saide, that because the spirite of God commeth to, and worketh in diuers men, diuerse-ly, in diuerse measures: therefore wee must consider of the diuerse woorking of the spirite, and then frame our answer accordingly. First then, there is a lighter and lesser worke of the spirite, which may be quenched in them that haue it: and that this interior or lesser kinde of woorking may bee taken away, appeareth plainely by the parable of the seeede which our Sauoure CHRIST propoundeth, for there, besides
them

The second
Question.

them that receiue the worde into good groundes,
and bring forth frutes, some an hundred,
some thirtie, some sixtie folde: he doth also
make mention of some others that receiued
the worde and yet continued not. And what,
had not these the spirite of God in them? yes
doubtlesse, for they receiued the worde, yea,
they receiued it gladly, & that which is more,
they beleued that which they had receiued.
Beholde then three frutes of Gods spirite in
these men, and yet they continued not: for
they beleued indeede, but their faith was
temporarie, it lasted but for a time, and after
a time it vanished away, and the spirite de-
parted from them: for, eyther the pleasures
and profites of this life did drawe out the gra-
ces of God, and drie them vp, or else the fie-
rie heate of persecution did quite consume
them. More plaine and notable for this pur-
pose is that, in the sixt to the Hebrewes, for
there the Apostle saith, That some may taste
of the holy ghost, and thereby be made to taste of
the good worde of God, to be inlightned, to re-
ceiue heauenly giftes, yea, and to tast of the pow-
er of the life to come: and what then? surely the
Apostle saith, That if such fall, it is impossible
they should be renewed: giuing vs to vnder-
stand, that euen they which haue receiued the
holy ghost, that haue beene inlightned, that
haue receiued heauenly giftes, & haue tasted
of

of the power of the life to come eue such may fall away, and the spirite may be quenched in such. There is a second kinde of working of the spirite, which is a more thorough and effectuall working, which can neuer be taken away from them that haue receiued it. This the Apostle *Peter* describeth, when he saith, *That the chosen of God, are begotten againe of the immortall seede of the worde*: This is not a bare receiuing, or a light tasting of the word; but it is a deepe tast of the same, whereby we are begotten and borne againe. The Apostle *John* setteth downe an other note of it, saying, *That they that are thus borne againe, cannot sinne*: that is, they cannot make an occupation of sin, they cannot fall flat away by sinne: and why? *Euen because the the seede of God abideth in them*, euen that seede, wherewith they were begotten to a liuely hope of life, euen that seede doth abide, and will abide vnto the ende. Who so is begotten again by this seed, and hath this seede, abiding in him, the spirite hath wrought that in him, which shall not be taken from him: and therefore our Sauiour *Christ* saith, *The worde that I speake, is spirite and life*: And in an other place he saith, that none shall take his sheepe from him, for the father is mightier then all; and therfore in another place he saith, *That it is impossible that the elect should be seduced*. Thus then we see the question

question is answered : namely, that there is an inferiour working which may be lost ; and a more effectuall woorking of the spirite which can neuer be taken away from them that haue it: And this must not seeme strange to vs, neyther must we bee offended that the Lorde should take some, and leue others: or that he should beginne in some, and not bring his worke to perfection: For so he dealeth with other thinges in the world. Some corne is sown and neuer riseth: some springeth, and yet shortly withereth: some groweth vp to an eare, and yet then is stricken or blasted: and other some (at his good pleasure) doth come to a timelie ripenesse. In like manner, some trees are planted and neuer take roote: some take roote but yet not blossome, some blossome, and yet neuer bring forth fruit; & other some through his goodnesse do bring forth fruite in good season. If the Lorde deale so with the plant and herbe of the field, why may he not deale so with vs, the sonnes of men? If we cannot conceiue the reason of this, we must holde our peace: for all the workes of G O D are done in righteousness, and all our knowledge is vnperfect, therefore we must heerein rather accuse our selues of ignorance, then the Lord of vnrighteousnesse: nay, we our selues doe deale in like sort with those thinges which are vn-

der our handes. In Colledges, Fellowes are first chosen to be probationers; and if they be then approued, they be made full Fellowes, otherwise they are not. If a man (beeing childlesse) do take vnto him some friendes childe, to make him heire of all his goods, he will keepe him vppon liking; if his manners be honest, he shall be preferred, yea it may be, set ouer all his house, and yet afterward for some fault be quit cast off. Some other man taketh an other childe for the same ende, and maketh him his heire indted: Therefore we must thinke it righteous in the Lorde to deale thus with vs, seeing we are in his hande: and we must not be offended, though he call some, and doe not inlighten them: and although hee inlighten some, and do not continue them, and doe of his greate mercy continue some euen vnto the ende: let vs rather see what vse we must make of this doctrine. First, we must take heede that wee neuer quench any grace, or gift that GOD bestoweth vppon vs. Secondlye, wee must stilllaboure to haue greater measure of giftes: for the wicked may come to haue some small giftes, and such as may bee quite taken away from them. Lastly it doth put a playne difference betweene the Godly, and the Godlesse, beweeene them that beare

beare a shew of holinesse, and them that are indeede the holy ones of the Lorde: for the one endureth but for a time, and the other lasteth for euer. Now if we require a further tryall, whereby we may knowe whether we haue receiued that spirit which lasteth but for a time, or that which will abide for euer with vs: then let vs marke these rules, which put a plaine difference betweene them. First we must marke that inlightning and insight wee haue into the worde of God. Certaine it is, that both the godly and wicked are inlightned, but the inlightning of the godly is one, and the insight of the wicked is an other: for that knowledge and insight which the godly haue receiued, is certaine and distinct: and therefore in particuler thinges, they be able to apply the threatning of Gods iudgements to the humbling of themselues, and the promises of God to comfort themselues. Againe, their knowledge is sufficient to direct them both generally, and in euery particuler duty. And last of all, it neuer sayleth them, but directeth them vnto the ende: But the knowledge of the wicked is not so, for it is confused, general, and vncertaine. And therefore though they haue a general knowledge of the threatnings, and of the promises of God, yet can they not make perticular vse of the same. Their knowledge is insufficient, nor able to direct

direct them in their particular actions, and therefore it doth leave them in the ende. Therefore as the knowledge of the godly for the clearenes, the certaintie, and the sufficiencie of it, is compared to the Sunne: so the knowledge of the wicked, is compared to the lightning, which doth not giue any certaine light, it doth not continue any time; and when it is gone, men are worse then they were before. So doth it fall out with the wicked; for beside that their knowledge doth soone vanish, there is also in them afterwarde, greater and more dangerous darkenes then there was before: heerein then we do see one plaine and manifest note of difference. Secondly, we come to our affections. Certaine it is, that the wicked doe desire the helpe and the fauor of God: but looke to the cause, and that will shewe a difference betweene them and the godly. The wicked doe onely seeke helpe, because of some extremitie which they suffer? they onely desire to be in the fauour of God, because they woulde be freed from grieve; and therefore it is common with them to say: *Oh that I were out of this payne, Oh that this my sorrow were taken from me.* By which speaches they shewe, that so they might be at rest, or liue at their ease, they woulde little weigh of the helpe or sauiour of God. But the godly finde such sweete-

nes in the fauour of God that for the desire thereof, they can be contente to forgoe all the pleasures of this life, yea they can be content to suffer much, and endure the crosse patiently, so that at the last, they may assuredly enioy Gods fauour. Not the godly onely, but the wicked also, are grieued when they haue sinned: but the wicked do therefore sorrowe, because their sinne hath, or will bring some punishment vpon them: And the godly sorrowe, because they haue offended God, and giuen him occasion to drawe his fauour from them, therefore his correction doe they beare patiently: but the remembrance of their sinne, that toucheth them still at the verie quicke. Then in their ioy, and in their sorrow, may appeare a seconde difference. The thirde difference is in loue, for though both of them doe loue GOD, yet it is after a diuerse manner; the one of sinceritie, the other for wages. A poore childe that is taken vp, fedde, and cloathed, will loue him that doth thus feede and cloath him: but if he receiued no more of that man then of another, he woulde like him, and loue him no better then another: Euen so is it with the wicked, if their bellies be filled, their barnes stuffed, and they haue their heartes desire, they loue God indeede, but
yet

yet onely for their belly, and their barnes. Thus did *Saule* loue God, but it was for his kingdome: Thus did *Achitophell* loue God, but it was because he was aduanced to be a counsellour: And thus did *Indas* loue God, but it was because he was chosen to be an Apostle, and caried the bagg: But what became of their loue the histories doe testifie, *Saule* was a little afflicted, and forsooke God: *Achitophell* somewhat crossed in his deuises, hangeth himselfe: and *Indas* for againe of money, betrayed Christ. Some experience of this wee may see among vs; Courtiers will be professours, and Schollers of ripe wittes will be religious, if Courtiers may come to be Counsellers, and if Schollers may be preferred to the chiefeest places: but if promotion come not, then their profession is forsaken, and their Religion laide aside. And yet that is not all, for eyther they waxe prophane in their life or hæreticall in their opinions. Doe the children of God loue on this manner? No, the holie Ghost which they haue receiued in effectuall manner, doth shedde the seede of loue in their heartes, and doth worke in them a speciall liking of his goodnesse, of his righteousness, and of his holines: and therefore of sincere affection they loue him. As the naturall childe loueth

his father naturally, and though his father beate him, yet beareth he it, and still loueth him: so do the children of God deale. *They haue poured into them* as (Saint Peter saith) *a godly nature*, so that they do freely loue God their father: and though he afflict them, or crosse them in their desires, yet they loue him, and in loue performe their obedience vnto him continually: therefore *Iob* sayeth, *Though he kill me, yet will I trust in him*: They therefore are saide to haue receiued a free spirite, and to serue God in the liberty of the spirite. And who seeth not this to be a plaine and manifest difference betweene them: therefore we may well take it as a thirde marke or rule, whereby to proue and try our selues. The fourth and last rule is, in considering the worke and effect which Gods mercie receiued, doth worke in vs: for, heerein doe the wicked shewe their wickednesse two waies. First, on the right hande, the mercies of God do work in the a wonderfull contentation. but not such as causeth them to returne the glory vnto God, nay rather it is such, as causeth them to take all glory to themselves: for the graces of God doe puffe them vp, and make them proude, and conceyted in themselves. Heereof there ariseth a greate securitie, which bringeth first neglect, and afterwarde contempt of all good meanes, whereby

by they shoulde growe vp in goodnes. On the left hande others offende, beeing neuer pleased nor contented with that they haue: nay, indeede forgetting and lightly esteeming that they haue, and still desiring newe. These men besides that they be vnthankfull, they doe also murmur and grudge against God, & are neuer pleased with him. Between these two, doe the children of God holde a middle and euen course: and therefore wee shall see these thinges in them. First, a sight and an acknowledging of the wautes which doemooue them, as *Saint Peter saith, Like newe borne babes, to desire the sweete and sincere milke of the worde*, that thereby the graces they haue, may be increased, and their other wantes may be supplied: and so farre are they from beeing puffed vp with pride, that they reioyce when their pride may be pulled downe, or their hautinesse abated, eyther by some sharpe rebuke, or by some fearefull threatning, or by some moderate correction from the Lorde. For they knowe, that if it were needfull for *Saint Paule to be buffited, and that by the minister of Sathan*, to the intent that his pride might be beaten downe; then it is much more needfull for them, after sundry waies to be humbled. Besides they doe not onely desire the worde, but they also waite vpon the Lorde,

untill it pleased him to worke further in them thereby: and this wayting is as earnest as is theirs, who hauing watched all the night, doe waite and looke for the dawning of the day. Secondly, as they see their wantes, so also they see that grace they haue receiued, and are for that time will appayde, and contented therewith: and therefore as their wantes do humble them, so the graces of God receiued do comfort them: and as their wantes do call vpon them, and cause them to seeke more: so that they haue, doth prouoke them to be thankfull for that they haue receiued. See then a quite contrarie course of the wicked, and those that of sinceritie doe worship God, See I say howe contrarily the graces and giftes of G O D doe worke in them. And therefore from the consideration heereof, we may well draw a fourth rule, wherby to make triall and examination of our selues: So to conclude this poynte in a worde, when a man by the spirite of G O D hath beene inlightned vnto a certaine and sufficient knowledge of Gods will, when he findeth his affection, chiefly and aboue all other things set vpon G O D, when he findeth a pure and sincere loue of God in his heart, not for wages, but for the worke of grace, which after an vnspeakable manner doth moue him thereunto: and when hee doth thankfully acknowledge mercies receiued

ceiued, as he doth carefully attend and waite vpon the Lord, till he bestow some greater measure of graces vpon him; Then may he be vndoubtedly perswaded, that he hath found the spirite working in him, in a more effectuall manner, and that therefore it shall neuer be taken from him. But what then? may such men cast off all care? No, for vnto them doth saint *Paule* giue this charge *That they doe not quench the spirite.* And not without cause doth he giue them this charge: for though the spirite it selfe can neuer be taken vtterly from them, yet doubtles, if they waxe proude, if they grow secure, if they fall into sinne, the graces and giftes of the spirite, may decaye and die in them, their cleare vnderstanding, their feeling, their affection, and all may be gone, so that in their owne iudgement, and in the iudgment of others, it may seeme that they haue quite quenched, and put out the spirite. Neyther must this seeme so strange: for if the image of God, which was more perfectly placed in *Adam*, then it is now in vs, If I say, this image might quite be lost and blotted out, as we see it was, then no maruell if the graces of the spirit of God be for a time, as it were dead and drowned in vs. And that we may be the lesse offended herewith, the scriptures doe offer vnto vs such examples of men, as hauing

bene once effectually called and truly borne
 againe, haue yet afterwarde through some
 finnes, lost the graces of the spirite: such were
 the *Galathians*, for they were truly called,
 and effectually regenerate by the spirite and
 Gospell of God, as may appeare by this, that
 for the wordes sake they reuerenced the A-
 postle as the Angell of God; yet they were
 snared with false doctrine, and fell very dan-
 gerously to the choaking and quenching of
 the graces of Gods spirite in them. The spi-
 rit it selfe was not taken from them, nay,
 Christ did still continue in their heartes, but
 yet for want of godly graces, he was as it
 were without fashion and forme, so that the
 Apostle did as it were trauell againe, vntill
 Christ was fashioned a newe in them. *David*
 also vpon the committing of his sinne, was
 brought into the like case, therefore in the
 51. *Psal.* he prayeth: *That God will create*
in him a newe spirit: What? was the spirit quite
 gone? no, for by and by in the same *Psalme*
 he prayeth, *That the Lorde woulde not take a-*
way his holy spirite from him: howe can these
 two stande together, first to pray, *that a new*
spirite may be created in him, and then, that the
spirite of God may not be taken from him?
 Surely the spirite it selfe was still in him, and
 therefore he prayeth, that it may not be taken
 from him: but the graces, & gracious working of
 the

the spirite they were deade and gone, and therefore hee prayeth that they may bee renewed in him. By this then we see, that the very chiefe graces of the spirite may be quenched, euen in the most godly, when they fall into sinne. But yet that no libertie may be taken hereby, let vs a litle consider, what grieve and punishment they procure to themselves, that do by any means loose the graces of the spirite. First of all we must know, that though the spirite of God cannot be gotten by our labour, yet it causeth vs much labour, and we must vndergoe much trauell, and suffer much trouble, before the spirite of God do take possession of vs; now when the graces of the spirite are lost, all this our labour seemeth to bee lost, and what grieve is it to see the whole labour and trauaile of a man to vanish and come to nothing. Secondly, when a man receiueth the spirit of G O D, and by the same spirite is assured that his sinne is forgiven him, and that hee is in the fauour of G O D; there doth arise in his heart a great ioy in the holy Ghost, a ioy I say, that is vnspeakeable and glorious: and this ioy is lost and gone, when the graces of Gods spirite are gone: with how greate grieve and woe, they know, that in any measure haue tasted of it. Again, when the graces of the spirite are choaked in men, then
they

they haue no hart to doe good, they haue no affection to goodnesse, but all is gone; and they are made for the time, as it were an vnprofitable burthen of the earth. What griefe can be greater then this? What sorrow can sinke more deepe, then that a good man should be cleane withholden from doing good? Moreover it is sure, that when the gistes of the spirit are in this sorte gone, then hee that was most righteous before, may soone fall into greate sinnes, yea and which is more, they shall also suffer the reproch of their sinnes: For this is a part of the covenant that G O D made with his, *That though he will not take his mercies utterly from them, yet he will visite their sinnes with the rodde, and their iniquities with scourges:* and what griefe this is, the example of Gods children may shew vs. what griefe was it to *Nab* become a laughing stocke to his owne sonne? what heartbreaking to *Dauid*, by his owne son to be thrust fro his kingdome, so grievous were those punishments laid vpon them that if without anye respect of hell or heauen, we coulde consider of them, wee had rather want all the pleasures of sinne, which they enioyed, then wee woulde beare the reproch and feele the paine which they suffered. Last of all, when the graces of the spi-

spirite of G O D are once decayed, they can neuer be repaired and recouered, but with much sorrowe and greate daunger: for it cannot but breede much sorrowe of hearte, to remember his former finnes, to examine and see the greatnesse of them, to apply Gods iudgements to them, and to prouoke himselfe to sorrowe for them: This is as it were to goe thorough the pikes, and through a purgatorie in this present life; and yet this must bee done, before wee can recouer Gods graces againe. Againe, it is a very dangerous thing, for in such cases men are brought as it were with *Jonas*, into the bottome of the sea: and as *David* saith, *into the deepe waters*, so that all the surges, and waues doe passe and flow ouer him. Now wee know what danger it is for a man to bee thrust ouer heade and ears, into the deepe waters: and therefore they that are in such a case, are in great danger: wherefore all these things considered, the losse of all our labour, the losse of all true ioye, the vnfitnesse to doe good, the readinesse to sinne; the grieve and danger that ensueth thereof, will, or at the least wise may, cause vs to bee ware, how wee *quench the spirit*. And this is the vse of the Doctrine, in humblinge of
vs:

of vs : which also doth furthermore serue to
comfort vs, knowing that we may suffer a
greate decay of G O D S graces; yet
by the rodde, or by the worde of G O D
or by both, they shall bee renewed in vs
again. And thus much of this com-
maundement that the Apostle
giueth here, that wee
shoulde not *quench*
the spirite,

FINIS.

The seconde Sermon preached by M Richard Greenham.

It is thus written Acts 2. Vers. 37. 38.

37 *Now when they heard it, they were pricked in their hearts, and said vnto Peter, and the other Apostles. Men and brethren, what shall we doe?*

38 *Then Peter saide vnto them, amende your lines, and be baptized everyone of you in the name of Iesus Christ for the remission of sinnes &c.*



N this portion of the holy booke of God is set down to vs an effecte, or rather a fruite of *Peter* his sermon, which hee made for the answering of the sclanderous reports of the Iewes, at what time they saw the wonderfull giftes of G O D sent downe vpon the Apostles. In which sermon, the Apostle had pricked their consciences whith shewing them their sinnes, telling them of a suretie, that their iniquities was the cause of Christ his death: whereby a certaine care began

to be wrought in them, insomuch that being thus troubled, they enquired and saide *men and brethren, what shall we doe?* whercupon afterward followed the second Sermon of *Peter*, wherein he exhorteth the to cōtinue in their repētance & teacheth vs that if our sorrowe be good, we must go forward therein. Further he sheweth the to this end, that they mult belecue, that beleuing they may be baptised, that being baptised they might receiue the giste of the holy Ghost. Lastly it is manifest, how they hearing that sermon first receined the doctrine, and after persevered in the practise of the same. Briefely therefore three thinges are here to bee noted: First the fruite of the former Sermon of *Peter* contained in these wordes. *Now when they hearde it, &c.* Scondely the summe of a new Sermon of *Peter* in these worde. *Then Peter saide vnto them, amende your liues, &c.* Thirdly is set downe the fruite of their obedience. In the former part of this Chapter wee may knowe the wonderfull workes of *G O D*, that the Apostles, who were neuer brought vp in scholes, speake with diuers tongues, which when the multitude hearde, some are saide to maruaile and to be astonied, some mocked them and saide, *They are full of new wine.* But when *Peter* with greate boldenesse of spirite had in this Sermon which hee made, set the truth of *God* against

against their false accusations, and had preached against their finnes, then they leste of mocking, & were pricked in their harts. Where first we may note the power of Gods word, which onely is able to touch our consciences for sinne. For neither the diuersitie of tongues, nor other giftes of the holy Ghost could prick their heartes, as being able onely to cast them into an admiration. What more forcible thinge then to cause a godly sorrow, then to haue our conscience pricked? What so able to prick our conscience as the worde of G O D? Indeede many feele sorrowe and are inwardly pricked, but because therewith is not ioyned the power of Gods word, They be either sencelesse as blocks, or in their feeling they are murmurers. This cometh vnto vs by the dignitie of G O D his worde, in that no wonders from heauen, no miracles on earth can touch our heartes, and worke in vs any fruite without the same. For though the Lorde shoulde shewe vnto vs al the wonders from heauen, which he shewed on the olde worlde, and on Sodome, although hee shoulde lay all the plagues vpon vs, which he laide on *Pharaoh* and on the *Aegyptians*, without the word of God, we should be as vnprofitable beholders, as euer were the Sodomites, & should become as hardened as euer were *Pharaoh*, & the *Aegyptians*.

so that no iudgement from heauen, no trouble from earth can humble vs, noe blessing from aboue, no benefite from beneath can profite vs, vntil the worde of G O D cometh, which teacheth the olde way to forsake it, the newe way to enter into it, and the perfecte way to continue in it. And thus much for the generall scope of this doctrine. Now more particularly we may obserue in this first part three things. First the power of the worde to pricke our conscience. Secondly that this pricke must not cause in vs a more rebelling againste the worde or ministers thereof: but rather a greater reuerence to them both. Thirdly such prickes must prepare vs to a greater desire to profite. For the first wee must knowe, that this is the beginning of repentance, and this is the entrie to godlines, euen to conceiue a sorrow for our sinnes, and so bee wounded with a feeling of our euils. For as long as men are secure, it is not possible, that they should seriously apply their minde vnto doctrine, neither without the knowledge, and feeling of our sinnes can wee hartily longe for Christ. To this agree the lawe, the Prophets, and the Apostles. The lawe, because in all their sacrifices, wherein Christ was prefigured, was manifested also vnder darke signes, the contrition of hart, and
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acknowledging their vnworthinesse. The Prophets as *David* and *Esay*. *David* in the fourth psalme and fift verse sayeth, *Tremble and sinne not*, where the Prophet sheweth, Psal. 45. that this is an effectuall thing to trow repentance, to quake and tremble for feare of Gods iudgements. That wee may then truly examine our selues, wee must feare and humble our selues, because before trouble, terrour, and quaking at the iudgements of G O D, we will neuer be brought to offer our selues to Christ alone. In the *Psal. 51. Vers. 18. 19.* the Prophet like wise sheweth, that no sacrifice is acceptable to God without a contrite heart, that is, neither prayer, neither almes-giuing, neither praise or thanksgiuing, vlesse we bringing an humble and contrite spirit with vs, cast our selues downe before his iudgement seate, and sue for mercy in Christ. And here marke, that he saith, *the sacrifices of God, are a troubled spirit &c.* where he vsing the plurall number sheweth, that the sacrifices of repentance, which must not be one, but many, are humblenes of spirit and contrition of heart. For the affliction of the soule & contrition of the minde, doe so cast vs downe, wounded with our sinnes & humbled with a feeling of Gods wrath, as, that it maketh vs to acknowledge, that we are nothing of our selues, and

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to seeke for our saluation wholly at the mercie of God. Noe maruaile then, if by this means we being confounded and ashamed of our selues, and staying our selues on the only promises of God, doe confesse our owne nakednes and wretchednes, why the Prophet should say, that the Lord is pleased with this sacrifice as with the sacrifice of sacrifices.

Esa. 40. 6. 7.
8.

The Prophet *Esa.* cap 40. V. 6. 7. 8. saith. *All flesh is grasse, & the beautie thereof as the flower of grasse, the grasse withereth, & the flower falleth, when the breath of the Lord falleth vpon it.* where the Prophet painting out man in his proper couliers, and driuing him to seeke our saluation not in himselfe but in Christ, describeth the outward part of man to be as grasse and by the flower of grasse, he sheweth his gifts of minde being vnregenerate, as wisdom, memorie, knowledge, and vnderstanding. So that, when Gods spirit doth but breath on vs, all our wisdom, all our knowledge, riches, and authoritie fall before the presence of the Lord of hosts, neither can we remaine, but only by the word of God, whereby wee are borne againe. Wherefore the considering & meditating of our transitory estate driueth vs to a contrition & humblenes of spirit. Besides, the Lord God, saith *Esa.*, whom the heauens cannot containe, nor the earth hold, wil come and dwell with a lowly, poore, and troubled spirit, and which standeth in awe of his word. God doth not accept our sacrifices, which are offered

Esa. 66.

ferred without trembling at his word, no more then if we should kill a man, & choke a dog, or offer swines flesh, which was counted an abominable thing among the Iews, or praise the thing that is vnright. Lastly to this accordeth the Gospel, and the Apostles. Our sauiour Christ *Mat. 9. 13.* saith, *I came not to cal the righteous, but sinners to repentance*, not euerie *Mat. 9. 11.* sinner, but that sinner, which condemneth sinne in him, & is weary and laden with his sinnes. *Mat. 11. 28.* *Mat. 21. 32.* our Sauiour Christ preferreth the harlots & Publicans before the Pharises, for they being pricked for their sins & conuicted, did sorrow, & heard *Iohn* preaching vnto them. So then Christ giueth reliefe to those that want, righteousness to the that feeble themselves sinners, ease to them, which are burthened, light to them, which are in darknes, life to them which are dead, & saluation to them, which condemn themselves. *1. Cor. 14.* the Apostle declareth, how the Corinthians were moued with strange tongues: but yet had not in admiration the word. Besides he sheweth by comparing the gifte of tongues & prophesying together, that if an Infidell or vnlearned man should come, and heare them speake with strange tongues, he would say, they were out of the witts, but if he should heare them speake the word of god plainly, he wold be rebuked of all mē & iudged of all men, & so the secretes of his heart should be made manifest, he wold fall down on his

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Heb. 4. 12.

and worshippe God and say plainely, when he seeleth his finnes, they rife mine hearte, they shew me my secret finnes, doubtlesse, this is Gods doing, God is in them, I will follow this religion. Wherefore in this appeareth the power of the worde, in that it citeth and sommoneth our consciences before the tribunall of God, and woundeth vs with a liuely feeling of Gods judgement, that he, who before thorough securitie did despise sound doctrine, may now be constrained to giue the glory vnto God. This appeareth more plainely: *Heb. 4. 12.* where it is saide, that the word of God is liuelie, mighty in operation, and sharper then any two edged sword, & it pearceth thought fro thought; & all holinesse shall seme hypocrisie, all our righteousness shall seme as a defiled cloath: we shall finde with *Paul*, that in vs, that is, in our flesh dwelleth no righteousness. For mens consciences are coulede, neither are they touched and displeased with their euils, so long as they be in ignorance, but when the worde of God pearceth into the vitermost corners of their consciences, and telleth them, that they haue to doe with the Lorde; they are thoroughly touched and beginne to feare, and entering into themselues examining their conscience, they come to the knowledge of that, which before they had forgotten. We can neuer bee offered to God without his spirit

John

John. 16, 8. For he reproveth the world of sinne, *John. 16, 8*
 and awaketh our consciences, that those
 sins, which before were hid, should be made
 manifest. *David* did lye an whole yeare
 without this pricke of conscience, and
 thought, that all was well, untill *Nathan* ^{2, Sam.}
 came, neither did he finde comfort of con-
 science, untill he had thus beene pricked.
Ioseph's brethren were thirteene yeares, and
 neuer remembred their sinnes, untill, after
 such time the Lorde laide it before them.
 The Prophet *David*, *Psal. 32* (which he inti-
 tuled a Psalm of instruction concerning the
 free remission of sinnes) teacheth how wee
 shall finde the same. For many perswade
 themselves, that their sinnes are forgiven,
 when they be not. He also sheweth, that
 untill trouble of minde did drive him to
 G O D, he founde no comfort, *Manasse* ^{2, Reg.}
ses which did eate the breade of sorrow,
 and did drinke the water of grieve; untill he
 had lamented and sorrowed, felt no rest
 nor peace. The woman of *Samarita* *John*
4. was pleasant, and rested with our
 Sauour Christ, untill hir sinnes were ope-
 ned, and then shee beganne to answere
 with more reuerence. For untill shee was
 willed to call hir husbände, shee thought all
 was safe, but after that he had tolde hir,
 that shee had plaide the adulteresse, shee
 acknowledged him, that hee was a Prophet.

8. 31. And 1 Wherefore wee may see by this,
 which hath beene spoken, that the word of
 God onely pricketh our consciences, as plain-
 ly may here appeare by the Iewes, who car-
 red not for the Apostles nor made any con-
 science, vntill their hearts were pricked.
 In the second place we must note, that they
 were rightly pricked. For many often times
 are pricked, which kicke against the pricke,
 and hauing their consciences galled by the
 word, they murmur eyther against the prea-
 cher of the word, or against the word it selfe.
 Here then is the difference betweene the
 godly and the wicked, the one is pricked
 and is made more carefull in a godly consci-
 ence, the other more hardened then before.
 But this is a godly sortowe, when we loue
 the man, that rebuketh vs, and reuerence the
 word the more being by it reproued in our
 conscience. Doe we loue him then that re-
 buket vs? then we heare profitably. Let vs
 examine our selues in this sort: I see God hath
 wounded me by him, he is the instrument,
 whereby God doth humble me, I will there-
 fore loue him. Contrary if we be often tou-
 ched & amended not, we are in danger of Gods
 wrath. Many indeed are pricked, with pouer-
 ty, many with sicknes, & some with other like
 afflictions, but few with their sins, which is the
 cause

cause of their pouerty, sicknes, and other afflictions. Let vs then learne a willingnesse to offer our selues to be taught and to be pricked for sinne, as these men were. The wicked also are pricked somtimes for sinne: but it is rather for feare of punishment, then for conscience to displease God, as were *Caine* and *Iudas*. Some men are pricked, and to put away their sorrow, they will goe sleepe, they will go play, they will goe sport, they wil get to merie company, and passe away the time, and so, as they terme it, they will purge & driue away the rage of melancholy, they neuer goe to any Preacher, to aske of the Lord, or at the mouth of his spirit. They neuer respect to prayer, nor seeke any comfort in the word of G O D. But to put away sorrow on this sort is to call it a gaine, and to feele it more freshly either in the hower of death, or in hell. Contrariwise if our sorrow doth driue vs to praiet or to the worde of God, it is good. As for the wicked and prophaine worldlinges, though as the wise man saith, *Ecclesiact*. 11. hee spende all his daies without any euill, yet his darknes wilbe greater then the light, his sorrowe greater then his pleasure, his losse greater then his gaine, his trouble greater then his vanitie, in hell,

hell. Let vs not then so carnally shake off
this godly sorrow, For the worde will send
vs often an vnquiet spirite, that wee may
seeke to be quiet in Christ. To examine our
selues herein. Haue wee heard the worde of
God? were we pricked by it? then haue wee
profited, haue we not been pricked thereby?
then as yet are we not a sacrifice for the Lord.
For, as was saide before, Christ comforteth
them that are troubled, he helpeth them
that doubt, he easeth them, which are in
distresse, he setteth their feete in the way of
peace and gladnes, that haue long beene in
darkenes and sorrow. Haue ye not beene sor-
rowfull, & will ye learne a salue for this sore?
be sorrowfull, that ye were not sorrowfull, be
pricked in your hearts, because you were not
more pricked. Haue we heard the word? Let
vs examin our selues? if our knowledge be the
beter; If our affectiōs be the holier; As hauing
heard the expositiō of the law of God; do we
feare God? do we know how to loue God? do
we pray to God? do we worship God in our
soules, & in our bodies more carfully & in grea-
ter cōscience thē we haue don hertofore? Are
we not now as profaine & carelesse stil in gi-
uing the right worship to the true God, as
before we were to superstitious, in seruing An-
gels, Sāts & other false Gods; nether sorrowing
for our idolatry, nor caring for true religiō?
haue we not blasphemed, & profaned the name
of

of god in vnreuerēt hearing his word, in vnpro-
fitable talking of his works & abusing his owne
maiesty with swearing and cursing as much
as we euer did before? Haue we kept holie
the sabbath? or haue we not prophaned it,
by open neglect of the worde, by play-
ing, sporting, drinking, and other vani-
ties doe we not still send forth our seruantes
to dispatch our busines on that day, as if it
were the market day, when they may do such
thinges most lawfully? Are not parentes, hous-
holders, and gouernours, as slacke in prouo-
king obedience; and children, seruantes and
subiectes, as slow in yeelding obedience as e-
uer they were? parents in the meane time, not
seeing that children therefore rebell against
thē, because they rebell against God; nor hous-
holders perceiue that seruants doe not their
dueties to them, because they doe not their
duety to God? Are we lesse wrathfull, and
more mercifull? are we lesse riotous, and fil-
thy defilers of our flesh? and are we more so-
ber, chaste, and holy? are we lesse giuen to
oppression, to hard dealing one with another,
and more iust, righteous, and carefull to
maintaine the good estate of our brethren?
Are we not backbiters, slanderers, or sows-
ers of discord, causers of contention among
our neighbours? beeing farre off from main-
teyning loue vnited, and the good name of
our

our brethren? The cause, why we cannot see further into these things, is because we flatter our selues, and because we compaire our selues with our selues & with others, but not with the rule of Gods word. Let vs then learne to accuse our selues and to iudge our owne consciences. For if God see vs condemne our selues, he will not condemne vs, if we accuse our selues, God will not suffer Sathan to accuse vs, if we iudge our selues, God will acquite vs from the fearefull iudgment to come, if we be displeased for our sins, God will be pleased in Christ his righteousnesse. On the contrary, whilest we lie in our sinnes, we lie in our owne blood, if we iudge not our selues, God will both iudge vs, and be reuenged of our sinne, he wil set our house on fire, he will send enemies, he will sende earthquakes, he will sende famines to make vs to consume our goods, he will make friends foes, he will sende sicknes and sores vpon our bodies, & a troubled spirit into our soules, he will send vs an ill name, thus will he bring plague vpon plague vntill we repent, & come to a feeling of our sinnes. And why doth God all this? because we wil not come to iudge our selues. For this cause, saith the Apostle, 1. Cor. 11. 30. that is, because we iudge not our selues many are weake, & sicke among you, & many sleepe. 31. for if we would iudge our selues, we should

should not be iudged, 32. but when we are iudged, we are chastened of the Lord, that we shoulde not be condemned with the worlde. Likewise the Prophet *Psal. 89. & 30. 31. 32. 33.* But if his children forsake my lawe, and walke not in my iudgments, if they breake my statutes and keepe not my commandementes. Then will I visite their transgression with the sword, and their iniquitie with strokes, yet my louing kindnes will I not take from him, neyther will I falsifie my trueth. For as a father withdraweth from his child sometimes his loue, & whippeth him with the rod of correction, so the Lord dealeth often with his children & scourgeth their naked conscience. God doth iudge his here, but his enemies will he iudge in the world to come, if we be not punished here, the punishment wil be as a thunderbolt in the day of iudgment. Hast thou bene afflicted, & not profited? will not a litle crosse serue thee? a greater shall come to thee, will not a few troubles turne thee to God, then many shall come vpon thee? If a man be not troubled for sin here, it is the way to hell, if he be troubled here, it is the way to heauen. And as they which haue not bene troubled, hauing had a litle ioy shall haue eternall paine, so they which here haue had a litle paine, shall after haue euerlasting ioye. They that are corrected and haue profited by it,
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are afflicted of the Lord in mercy, but they that be vexed and amende not, receiue a token of Gods further wrath. Wherefore we must not looke to feele comforte in the remission of sinnes, vnlesse we also haue sorrowe for committing our sinnes. For neuer any of gods children were comforted throughly, but they were first humbled for their sinne lawfully. To the working of which humiliation, wee must remember Gods iudgements shewed on others: hath God destroyed the whole world for sinne, and can he not, or will he not destroy thee for sinne? hath he ouerthrowen whole nations, and will he suffer thee to lie still in thy sinnes? See how full Hell is already, and yet daily we runne headlong thither. Consider also, how great thy sinne was, that could not be cleansed but by the blood of Iesus Christ; Oh how foule was that sinne, that nothing else could wash it, but Christ his hart blood? oh how great was our guiltines, that were ransomed by such a price? How greate was the sore, that needed such a salve? how deepe was the wound, that needed such a medicine? O louing kindnes, and vnspeakable loue towards vs! Shall Christ be slaine for our sinnes, and we not slaye sinne in our selues? Shall Christ die for our sinnes, and sinne as yet is not dead in vs? Shall Christ be crucified for vs, and will we not crucifie sinne in

in our selues? Shall Christ haue his heart pricked with a speare, and shall not we haue our harts pricked with sorrow? This is the true vñe and meditating of Christ his passion. We are wont to defy the Iewes for accusing Christ, we spit at *Iudas* for betraying Christ, and we condemne *Pilate* for condemning Christ, but we are much more to be at defiance with our sinnes, which accused him before the iudgement seat of God, we are to accuse our selues, who haue and daily doe, betray him; we must condemne our selues, whose sinnes haue condemned him. But if neither the iudgements of God, hell, nor the crosse of Christ can moue vs, then let vs examine our selues how we can reioyce in Christ.

It followeth to speake of the counsell of *Peter*, Repent, as if he should say. I know your heartes are pricked, how be it I will shewe you, how it is the pollicy of the Diuell, to make these good motions quickly to waxe dry in you, he will stay you from perseuering, you must therfore endeouore to continue in this godly sorrow. The Apostle saw, that this sorrow, which as *Paule* witnesseth is not to be repented of, was well begunne in them, but in continuing his sermon still to that effect, he sheweth that our sorrow must be also continuall. Many sorrow, as hath beene shewed; but in a worldly sorrowing, which bringeth
eternall

eternal death, not in a godly grieffe which bringeth repentance. Wherefore we are to note that repentance beginneth in vs, continueth and endeth with sorrow. Now, if it might be, it were expedient to shew what repentance is. In one word, Repentance is not a bare leaving of sinne, but an vtter condemning and misliking of that sinne, which we haue left. For though we haue left it, yet Sathan may make vs to sorrow for it many yeares after, yea euen at the point of death. *David* had left his sinne, but it caused him to sorrow an whole yeare after. *Iosephs* brethren had forsaken and almost forgotten their sinne, yet it troubled them and grieved them thirteene yeares after. Our pricking of heart therefore must be continued and daily renewed. This repentance is figured in baptisme, both in that we must die to sin, and bury it, and also that we must rise againe to newnes of life, for a man cannot die to sin but by the vertue of Christ his death, neyther can he rise to righteousness without the power of his resurrection. Now we must know that as our finnes are forgiven, so we must also receiue Gods spirit. If God promiseth mercy to our children much more to vs, if we beleue and receiue his promises, if to them, which are a farre off, much more to them that are neare. And yet though we haue been baptised an hundred yeares, and
haue

haue not receiued the holy Ghost: we may die in our sinnes. Some vnderstand by the gift of the holy Ghost the graces of God bestowed on the Apostles, but in my iudgement, their opinion is not sound, because, that was a particular thing giuen only to them of that time, this promise is generall and respectes all posterities. We are then to note, that repentance is a continuall course of sorrowe, and if we haue this in truth, then may we boldly seeke for comfort out of Gods word, and from his ministers, and looke what comfort they giue vs on earth, the same shalbe sealed also in heauen. Wherefore as it is requisite continually to till the ground, if we will haue fruite, and daily to eate, if we will liue: so in spirituall things, we must be humbled with continuall sorrow, that we may be refreshed with daily comfort in Christ, in whose name let vs pray. Our father, &c.

FINIS.

**Certaine wise and graue Coun-
sels and Answers, made by the same author,
of the former argument.**



Nto one that was much tem-
pted with vnbeliefe, he gaue
this counsell; When the
temptation commeth, either
fall downe in prayer, & say,
Lord thou makest me to pos-
sesse the sinnes of my youth, and this temp-
tation is of very equity; howbeit, O Lorde,
grant I may by wisdom here in, make this
temptation an holy instruction, and suffer me
to possesse my soule in patience: Oh turne
this to thy glory and my saluation. I see and
confesse what hath beene in mee a long
time, by that which now sheweth it selfe in
me, and that thy grace hath hitherto kept
vnder this corruption: yet Lord I belecue,
yet Lord I will beleue, helpe Lord my vnbe-
liefe. Thy name be praised, for this scale of
thy loue, and pledge of thy spirit; that in this
vnbeleefe I am grieued, as in my beliefe I
am wont to be comforted. And though my
olde and secret sinnes, deserue that I should
not onely be giuen ouer to infidelity, but al-
so that it should be in mee without griefe and
remorse, yet Lord forgiue my sinnes newe,
and

and olde, forgiue my vnthankfulnes. Lord increase my faith, and grant good father, that when thou shalt restore to mee the giste of grace againe, that I may vse it in feare, and shew it by fruites.

Or if this doe not preuaile, giue your selfe with all humblenes to read the word of God, especially, his promises, and be still attending vpon the meanes, waiting when the Lord shall enlarge your hearte. Or if this do not helpe, goe to some faithfull brother, confesse your state to him, acknowledg your weaknes to him, and be not ashamed to giue God the glory by shaming your selfe, and opening your corruption to him; that so hee may pray for you; whose praier according to the promise of God, made to his holy ordinance herein, *Iames. 5.* vndoubtedly shall be heard in the appointed time. Thus hauing praied by your selfe, and with another, and vsed the meanes of reading for your recouery, though you haue not present release, yet in meeknes of mind & patience of your spirite, go to your calling; knowing that your praiers and the word of God, being as seede, must haue some time betweene the sowing of them, and the reaping of the increase and fruite of them. Aboue all, reason not with your temptations, dispute not with the Deuill, as though you coulde preuaile of your selfe.

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And as I would not you should dispute with your temptation, so I would not you should despise it. For in both are extremities. If you take it too much to heart, or maruell how you should overcome such a temptation, it will make you dull or desperate. If you account of it to little, and maruell how such things should come into your head, which was not wont to be so, it will make you not to strue; and you shall be swallowed up before you be aware. If you account of it too fearefully; Sathan will oppresse you before you beginne to fight; If you account of it too lightly, the deuill needs not to wrestle with you; you will overthrow your selfe. Therefore feare in respect of your selfe: fight boldly in Christ; tremble at your owne corruption; but rest and trust in Christ your saluation. If still you are tempted, and no body by you, write your temptation, and offer it to God by prayer, and promise to him, that you will aske counsell of his worde, at the mouth of his minister, when he shall giue you iust occasion. If all this helpe not, comfort your selfe with this pledge of election, that you are ioyed when you feelee your beliefe, and that you are grieved, least you shoulde displease God by your vnbeliefe; and know, that as there is a vicissitude of the meanes of saluation, which you must vse; so there is
also

also a vicissitude of temptations, wherof this is one, against which you must strive.

2 Vnto one that was tempted with worldly shame, and thought the distemperature of his minde and bodie proceeded thereof, he saide on this sorte. First know, that Sathan hath not an absolute power, but a power by permission to try vs, against which, we must arme our selues by faith, which will assure vs, that eyther the Lorde will mitigate our temptation if our power and patience be not great, or else, if he enlarge the tryall, he wil increase our strength and fetch it out, according to the proportion of our temptation. Wee must also pray, that the Lord giue not out that measure of leaue to the diuell, which we giue out to sinne, to worke rebellion in vs against his maiesty; but that he would rather make Sathan a Surgeon to shew vs our sinnes, then a Sregeant to confound vs for our sinnes. It is the pollicie of the aduersary, to perswade many, that the weaknes of their body, and feeblenes of their braine proceedeth of their temptations, when indeed it cometh of the vnsteadnes of their mindes, wandering too much after the motions of the diuell; in that they not resting on the word, nor depending on Christ, nor contenting thei selues to be tryed, nor cōforting themselves by meditatio, attend to much, & cōfort to often with the diuels

Worldly
shame.

illusions and temptations, and so they come-
playne of the effectes, and not of the causes
of their temptations; beeing more grieved
for their present sufferings, then for their
sinnes past. The roote of this worldly shame,
is pride and hautinesse of minde, which is a
priuie euill, and hardly will be beaten into
the head of them that are infected therewith.
But sure it is, that we wold neuer be so grieved
for the losse of a thing, if we did not too much
desire it, and too immoderately vse it, whilst
wee had it, *Iohn. 12: 42*. Which sinne of
haughtines, the Lord seeing in his children,
that they are more humbled, with the losse-
of worldly credit, then with the sence of
their sinnes, and the losse of their glory; hee
strieth them with the wante of that thing
which is most precious vnto them, because
they made no conscience of that honor which
is most precious vnto him. Wherefore this
is the best remedie, rather to be grieved that
we feele not our sinnes to be pardoned with
God, then that we are knowne to be sinners
amongst men, and that we be ready to shame
our selues that God may haue the glory; ac-
knowledging shame, and confusion, and the
whole hell of temptations to be due vnto vs;
and glory, praise & compassion, to be only the
Lords. For this is a speciall marke of the child
of God, by temptations rightly humbled,
when

when he is ready to shame himselfe for his sin, that he may glorifie God in his mercy.

3 Vnto one that thought himselfe to haue sinned against the holy Ghost, he saide, Sathans temptations follow our affections. For if we lightly account of sinne, he bleares our eyes still with Gods mercies; if we beginne to make a conscience of sinne, he loadeth vs with the iudgements of God; being as ready now to aggrauate the sinne, more then it is in it selfe, as before he would extenuate it to make it seeme lesse then it was. Howbeit, said he to the man thus afflicted; I will saye vnto you as *Samuel* saide to the people after they had confessed themselves to haue sinned against God with a great sinne: True it is, said *Samuel*, not flattering them in their iniquities; Ye haue sinned greatly: notwithstanding, if ye will feare the Lord, and serue him, and heare his voice, and not disobey the word, of the Lorde ye shall follow the Lord your God. But if ye will not obey the voyce of the Lorde but disobeye the Lordes mouth, then shall the hand of the Lord be vpon you. 1. *Sam.* 12. 14. So I will not lessen your sine, but I say, you haue sinned with a great sinne before the Lord, in that you made a mocke of the worde which you knew; yet if you turne to the Lord in feare and serue him, your sinne is remissible, howsoeuer Sathan char-

Sinne 2.
gainst the
holy ghost

geth your conscience, that you haue done euill against your owne knowledge. For although euery sinne against the holy Ghost is against a mans conscience & knowledge; yet euery sinne against our knowledge and conscience is not against the holy Ghost. For then *David* and *Peter* had sinned against the holy Ghost, for they sinned after the holy Ghost was come vpon them: which is not true, as may appeare by their godly repentance ensuing. Some sins are against knowledge, but of humane frailty; some are against knowledge of a rebellious obstinacy. These last are the persecutions of the spirit of God, as he is the power of God; Those first are not so precisely against the holy ghost, but against God the Father, the Sonne, & the holy Ghost, the one which may be repented of is remissible, the other which is without repentance is irremissible, wherfore in that you quake, and are affraid least this sin be in you, & would reioice in God, if it were not in you: If you purpose to leaue your former sins, & in tructh henceforth turne vnto the Lord, I dare assure you, that as yet you are free from this sinne.

4 Vnto one afflicted in mind, he gaue this comfort: First, if you haue knowledge, be thankful for it, & desire the lord to giue you faith: if you haue faith, which vndoubtedly you may haue though not rightly discerning your selfe, you presentlie

presently perceiue it not; you must wait on the Lord for feeling of it. And though it may be you shal tarry the lords leasure long, yet surely he wil giue it you in time. In the meane time, assure your self, that the greatest faith is when there is least feeling. Because it is easy for euery one in glorious feelings, & ioies vnspeakable to beleue: but when a man feeling no sensible cōfort in the Lord, can notwithstanding beleue in the Lord, & by faith wait on him, this mans faith is very great.

5 He gaue this aduise to one, against the deadnes of the mind that ouertaketh the godly: first search the cause, whether it be for some euill thing done, or for some good thing not done, & soleauing some means of saluatiō vnused; whether for some sin seene, but not repented of; or some sin repented of, but not soundly, or for vnthankfulnes. Secondly, vse the remedy, please not your selfe in it, but rouse vp your selfe as frō a slūber, which willingly you would shake from you: cal to mind the special & greatest mercy of God, vse the means. Thirdlie, in the meanes offer your selfe to God, waiting humbly, & patiently for the time of deliuerance; neither esteeming to much or to little of your afflictions.

6 To one that cōplained of the hardnes of his hart, he said. You must wait for cōfort & know, that you can now no more iudge of your selfe, than a man sleeping can iudge of thinges which he did waking: or a man

wandering in the darke, can discern of bright colours. For as the one may whilest he was waking doe excellent things, and yet nowe neyther himselfe knoweth of them, nor any other can espie them in him: & the other may be environed with fresh and flourishing colours, & yet for want of light, can haue no vse of his eyes, nor pleasure in the objects; so you haue done great good things, whilst god gaue you a waking heart to put them in practise, and the light of his spirit, to discern his graces in you: though now, you haue neyther the sight nor sence of them. And this is the thing that deceiueth and disquieteth many; they look for that discerning of theselues, when the graces of God are more cold, which they had when gods spirit wrought in the sweetest & fullest measure in them. And because there is some intermission of the work of their new birth, they thinke there is a flat amission in the of the spirit of God. But as it is a token of a mind to presumptuous, & infatuated, in time of a dead security, to perswade our selues still of that safety, in hauing those graces which somtimes we had: so it is a signe of a minde abiect, & too much despairing; to thinke, that because we haue not in present feelings these ioyes, glorious & vnspeakable which we haue had; therefore we neuer had the heretofore, or that we shall neuer haue the again hereafter.

8 He

8 He saide to a godly Christian, much inuaying against our vnbeleefe; I doe not now suspect your estate, when you seeme to mee rather to haue faith, than when you seeme to your selfe to haue it; for faith being the gift of God, is then most obtained and increased of God, when you thirsting after the increase of present feelings, are humbled vnder the mightie and mercifull hande of God for it, rather I suspect you, when you say you haue faith, because then you can least feare and suspect you selfe, and by that meanes lie open to vnbeleefe againe. And surely experience prooueth, that then we shewe we haue beleefe, when we mourne for our vnbeleefe, and then our faith may be least, when we thinke it to be most. Besides herein you are to comfort your selfe, with shewe of increase of faith; because faith groweth by these two means, either by some greate feeling by the worde, and the spirite, and humble thanksgiuing ioyned thereunto, or else by humbling our selues before the mercye seate of G O D, for wante of our faith,

9 When one was troubled in minde he gaue this comfortable note: that although it came to passe, that after some trauell in newebirth, Gods graces were not so sweet, and our sinnes not so lowre and grieuous vn-

to vs, as if they were in our first entrance into regeneration; but we are now weaker in lesse assaults, hauing afore beene stronger in greater temptations: yet we were not to dilpaire, but to consider, from whence this grations progresse did come; namely of God, and not of our selues; who shewed himselfe more fauorable in the beginning, both because he would not discourage vs, newlie comming vnto him, and for that wee forsaking our selues, with a godly suspecting of our weaknes in the least temptations, did flie vnto Gods helpe by prayer; who in wisdom can hide himselfe vnder a cloude: partly, for that he will looke to see some triall of strength at our hands, comming to some age in the newe birth: partly, for that wee now lesse forsake or suspect our selues, euén in greater temptations; and for that presumptuously wrestling with our owne strength, and staying our selues with our owne staffe, we do not call to God for helpe, and not calling, do not obtaine, and not obtaining helpe, we take the foile in the conflict, that the Lorde may make knowne vnto vs, that notwithstanding our proceeding in Christianitie, we are still but men, and God alone is God.

10. He saide to one troubled in minde, for a secret and small sinne: I doe not so much
feare

feare this sinne in you, as the pollicie of Sathan by it, either in that he will not sticke to shewe you the lesse sinnes & hide from you the greater; or else by the quick sight of your secret & smal sins, to cast vpon you an open & grosse sin of vaine glorie and priuie pride.

11 It is a most certaine thinge in Gods children, that the more their afflictions growe, the more their faith groweth: the more Sathan striueth to draw them from God, the more they draw neere to God; although indeede in feeling, they cannot see so much.

12 Though we finde not the spirituall ioy which we should feele, yet let vs not bee to much cast downe; so that our conscience tell vs, that we are readie to withdrawe somewhat from our outward pleasures, for want of this inward pleasure; and that we haue not preuented, or smothered out these spirituall ioyes, but are grieued that we haue them not, & waite for the time to feele them. For of all things, we must bewar, that we draw not into their stead carnall ioyes, & so drue as it were in to exile the working of gods spirit in vs by the.

13 Many despaire of help, because of their owne vnworthines, as though there were no hope of Gods mercy, vnles we bring in our gifte & pawne in our hands to him. But this were to discredit the Lords mercie, and to bring in credite our merits; and rather
to

to binde the Lord to vs, than vs vnto him: but if our sinnes be greate, our redemption is greater; though our merits be beggerlye, Gods mercie is a rich mercie: If our case be not desperate, and we past hope of recouery, our redemption should not be so plentifull. But when all seemesto goe one way; when Heauen and Earth, the Sunne, the Moone, and the Starres goe against vs; then to ransom vs, and to make a perfect restitution, is to drawe something out of nothing. Euen as in sicknesse, to haue either little daunger, or in greate daunger; deliuerance by present meanes, is nothing; but in extreame perril, when Phisicke can doe nothing, and nothing maketh for vs but the Graue, then to be reicued from the graue, and to recouer our life from the pitte, is Redemption.

14 There are two workings of Gods Spirite in vs: the one inferiour, which bringeth but certaine fruites of the Spirite, without any speciall fruite of grace: the other superiour, and more certaine, when the spirite worketh an infallable sanctification. The first, may totally be darkened, and fully quenched; the other hath but particular Eclipse, and in measure may be dimmed, as it was in *Dauid psal. 51*, but is not finally quenched. As God made man so that he might fall, though afterwardec he had mercie

eie vpon him : so he regenera teth vs so , that
 wee may fall , though afterwardes he may
 raise vs vp againe , and will . And it is feare-
 full inough , that there maybe such particu-
 lar decaies of it in vs , as to feele lesse com-
 fort in the word , lesse feare of sinne , lesse care
 of well doing , lesse zeale in praying , lesse
 frutes in the meanes ; so that all our actions
 are turned to be bitter , which were swe-
 ter vnto vs than any worldly increase to
 the worldly man , or honie can be to them
 that loue it . These are euident tokens of
 the sanctifying spirite , to loue good , be-
 cause it is good ; and to hate sinne : the
 more wee growe in giftes , the more to hun-
 ger , the more to complaine of our vnworthi-
 nes , the more to be humbled in our selues , the
 more meekely to iudge of others : when we
 are most quiet with all things , then to think
 our selues least quiet , and then most to
 feare our selues ; so to feele the grace of God
 in vs , and yet our sence and feeling of sin
 is not lessened ; and to feare and quake at
 the first degrees and motions of sinne ; not
 lest they fully quench , but lest they coole
 the heat of the spirit in vs .

15 In afflictions we must search the
 cause , first by ascending to G O D , then
 by descending into our selues . Wee must
 ascend to G O D , pleading guiltie , cra-
 uing

uing mercy, and not stand quarelling with the malice of men, or hatred of the deuill against vs: for as it were no good wisdom for a man condemned to die, to make any long suite to the lator, or to the Executioner; (for they be but vnder officers & can do nothing) but he must labour to the Iudge, who can either reprue or release him: so it is no good pollicie to stand about Sathan in our temptations, who doth all by constraint and restraint vnder the Lord; but wee must goe to the principall, that is God; in whose handes, are both the entrance, and the issues of our sufferings. Secondly, we must search our selues, how farre either reason is vnreformed, or affections vnrenewed; knowing that the deuill himselfe can neuer hurt vs, vntill we haue hurt our selues; and in what measure our reason is corrupt, or our affections disorderd; in that measure are we weak, either to be overcome of men, or of Sathan; and in what measure our reason is sound, and our affections sincere, in that measure we remaine invincible.

16 Some afflicted consciences after some deliuerances look no more to be deliuered: for they thinke as God is most liberal, so we must not weary or make tedious his bountifull dealing with vs. But the Lord hath many deliuerances in store, which it is as impossible

ble to waste, as it is, that the Lorde himselfe should be lessened; he will make an end of his owne worke in vs, for his owne glory; which as he hath appointed to be endlesse in our deliuerances, so the means thereunto are also endlesse. Yea when wee secme as it were in a whirlepit, and to be caried by a violent streame of troubles we know not whither, & are constrained oft to diue & plunge downe, the waters of affliction running ouer our heade; yet the Lord will recouer vs and set our secte in a steadie place. If wee be cast downe, so wee can but scraule vp againe: if we be resisted of Sathan, so we can but kicke against him; if we can but open our lippes, and accuse his malice before the Lord, there is found hope of comfort to bee founde of him,

FINIS.*Faultes escaped.*

Page 111. lin. 22. reade, his assaults, the same is oftentimes assailed and shaken, yet by the grace of God it is such, &c. pag 114. lin. 20, he, read, as he, p. 115 li, 10. word, reade, grace, 28, that, read, the. pag. 117, l. 6, in face, read, in the face. p. 134, l. 10, it, read, heare it, p. 135, l. 3, be, reade, by.